

APRIL, 1907

Seventy-Seventh Annual Conference

— OF THE —

Church of Jesus Christ of
Latter-day Saints

Held in the Tabernacle
Salt Lake City, Utah
April 5, 6, 7,

1907



With a Full Report
of the Discourses, also
"An Address to the World"
by the Church.

PUBLISHED BY THE DESERET NEWS

THE


DESERET NEWS Book Store

IS THE LEADING BOOK
CONCERN OF THE STATE

¶ Full Line of STANDARD
AND MISCELLANEOUS
BOOKS---Histories, Biographies,
Late Popular Fiction, Etc.

¶ All of the Church and Home
Publications.

¶ Send for FREE CATALOG
and Price List.

No. 6
MAIN
STREET

Salt Lake City, Utah, Deseret News Bldg.

GENERAL CONFERENCE

OF

THE CHURCH OF JESUS CHRIST OF LATTER-DAY SAINTS.

FIRST DAY.

The Seventy-eighth Annual General Conference of the Church of Jesus Christ of Latter-day Saints convened in the Tabernacle, Salt Lake City, at 10 a. m., on Friday, April 5th, 1907, President Joseph F. Smith presiding.

AUTHORITIES PRESENT.

There were present of the First Presidency, Joseph F. Smith, John R. Winder, and Anthon H. Lund; of the Council of the Twelve Apostles, Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, George F. Richards, Orson F. Whitney and David O. McKay; Presiding Patriarch John Smith; of the First Council of Seventies, Seymour B. Young, Brigham H. Roberts, J. Golden Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart; of the Presiding Bishopric, William B. Preston and Orrin P. Miller. There were also a large number of presidents of stakes and missions, with their counselors, bishops of wards, and numerous other prominent men and women representing various organizations of the Church.

President Joseph F. Smith called the assembly to order, and the ser-

vices were commenced by the choir and congregation singing the hymn:

Guide us, O Thou great Jehovah,
Lead us to the promised land,
We are weak, but Thou art able—
Hold us with Thy powerful hand.
Holy Spirit,
Feed us till the Savior comes.

The opening prayer was offered by Elder David McKenzie.

The choir and congregation then sang the hymn:

Redeemer of Israel,
Our only delight,
On whom for a blessing we call,
Our shadow by day,
And our pillar by night,
Our King, our Deliv'rer, our all.

PRESIDENT JOSEPH F. SMITH.

(OPENING ADDRESS.)

Congratulations to Saints on abundant blessings.—Fidelity and diligence of the Priesthood and Saints generally.—Priesthood quorum meetings should be educational.—The work of the auxiliary organizations commended.—Faithfulness in paying tithing.—The Church free from debt.—The general authorities of the Church do not receive support from tithing.

I am delighted to greet you at the opening meeting of our general conference. It is certainly assuring and extremely pleasant to see so

many assembled at the first meeting. I think it indicates an interest in the occasion on the part, especially of the presiding authorities of the Church and the leading members. We are delighted to see you here, and we have only congratulations to offer to you and to all the Latter-day Saints for the abundance of the mercies and blessings of the Lord upon His people throughout the land.

I do not desire to say anything this morning in a boastful spirit, nor with over-confidence in ourselves, but what I shall say I sincerely hope may be prompted by the Spirit of the Lord, which is the spirit of wisdom, that I may not say anything that the Lord would not approve and that would not be acceptable to you in the spirit of truth. I desire to briefly represent before this vast assembly, as the Spirit may give me utterance, the present condition of the Church of Jesus Christ of Latter-day Saints, as I see it. I will speak first of the Presidency of the Church and their associates, the Council of the Apostles. I only wish to refer to them very briefly; for we are here before you, and it is probable that you will hear from us during this conference individually, and will be able to judge for yourselves of our spirit, our faith and our works. I am most happy in saying to you that the Presidency are as united in their spirit, in their faith and in their works as they have ever been since the organization of this Presidency. We leave it to you to judge whether our spirit is right, and whether our faith is founded in the truth or not. The Presidency and the Apostles are united in their feelings and in their love for one another. So far as I am able to discern, there is not a

single thought in the mind of any member of the Presidency or the Twelve Apostles that would not meet with the signal blessing, approval and sanction, of our Great Father and Judge. In saying this much for the brethren who stand at the head, I believe I am only doing them justice and representing briefly but truly the real condition of these two leading councils of the holy priesthood. I am also happy to say that the same goodwill, union love and confidence exist between these two bodies and the presiding Seventies of the Church. The First Seven Presidents of the Seventies are united with us, and we with them. All these brethren are diligent in the performance of their duty. They are willing, ready, and always on hand to meet every call that is made of them. You know them yourselves, they having visited you and preached in your Stakes and Wards, so you can judge of their spirit, and that they are in the faith of the Gospel, to remain forever, if they will continue to enjoy and cultivate the spirit of the Gospel and the love of the truth which pervades their souls today. We expect that; we look for it; and we could not for one moment admit in our thoughts that anything other than that could ever occur with these three leading quorums of the Church.

I am sorry to say that the health and vigor of some of the members of the Presiding Bishopric is not that which we could desire; but they are united, and they have efficient help in their office. They are men who have been tried for years in their bishopric. They are men of God, men of truth and soberness, men of wisdom and judgment, under the inspiration of the Holy

Spirit; and God has been with them, as the presiding quorum over the lesser priesthood of the Church. and they have been wonderfully blessed. They are true men, according to the light and intelligence with which they are endowed.

I need not say very much about our Presiding Patriarch. He is before the people. He has not been able to travel among the people and counsel with the patriarchs in the different Stakes of Zion as much as we would like him to do, on account of family illness; but we hope that the Presiding Patriarch of the Church will find himself strengthened and relieved from embarrassments and obligations that tie him down, and be able to exert himself to visit the Saints and administer consolation and blessings to them, to strengthen their faith in bearing testimony of the truth to them, and in this way magnify and honor his holy and high calling; for it is his duty. Indeed it is expected of every man on whom responsibility is placed, and who is called by the voice of the Spirit and sustained by the vote of the people, that he will do his duty to the uttermost, according to his ability and the inspiration that he is entitled to enjoy in the discharge of the duties of his office and calling.

I can speak heartily and warmly of the fidelity, intelligence and wisdom, strength and influence of those who today are acting as presidents of stakes. With exceedingly few exceptions—and I would hardly desire to admit that there is any exception, but if there are exceptions they are very, very few—the presidents of Stakes and their Counsellors are men after God's own heart, true to their callings and their bishoprics, true to the Church of Jesus

Christ of Latter-day Saints, true to their office, faithful and united in the discharge of their duty, and diligently looking after the spiritual and temporal welfare of the Stakes of Zion over which they preside. They are men in whom we repose the most absolute confidence, men of integrity, of tried faith, of noble character, of pure lives, fathers to the people, whose mission it is to look after the welfare of Zion and the building up of that portion of the kingdom of God submitted to their care. I speak well of the Presidents of Stakes and their Counsellors. The members of the various High Councils we cannot speak so comprehensively of, because they are too numerous for us to be individually acquainted with them. But we know the Presidents of Stakes, and we are more or less familiar with their Counsellors, and we believe that care is being taken in all the Stakes of Zion to have efficient High Councilors, men who are exemplary in their lives, men of good influence in the Stake in which they are called to be twelve counsellors to the Presidency, and twelve judges also, to sit with the Presidency of the Stake and adjudicate and adjust difficulties and differences that may arise in the Stake, and to look after the proclamation of the Gospel, both by precept and by example. We believe that great care is being taken to select and to maintain efficient High Councils throughout Zion. Where there is weakness and any necessity for change, it is our counsel to the Presidencies of the Stakes of Zion to make such changes, to fill up the High Councils, and to be provided with alternates who will be efficient in the discharge of the duty that devolves upon them.

The same may be said almost universally of the Bishops of the Church and their counselors. Of course, Bishoprics are frequently changed. It is often the case that Bishops remove to other sections of the country, and it becomes necessary to reorganize the bishoprics. Then wards are frequently divided into two or more, and this calls for more Bishops and Counselors. Occasionally men become feeble from age, and after serving many years it becomes necessary to relieve them from the great responsibility of their calling, and to call younger and stronger men to fill their places. In this way our bishoprics are more frequently changed probably than any other council of the priesthood. But we do not know of any particular deficiency in this important part of the priesthood. I do not think there is any organization in the Church of greater importance than that of the Bishopric. They are indeed fathers to the people. It is their duty to look after the widow, the fatherless, the poor, the needy, the sick and the afflicted. They are expected to not only be temporal fathers of the people, but spiritual fathers also. A double duty rests upon them with mighty force. It is their business to look after the erring as well as the feeble, and to feel after those who are inclined to stray from the paths of virtue and honor. It is expected that the Bishoprics of Wards will be in constant touch with their people, and that the Bishop will know every member in his ward, through the agencies that are established in the Church by divine revelation, by means of which every member of the Church can be reached and his or her condition, spiritual and temporal, be known. This is a great responsibility resting

upon our Bishops, and as a rule they are faithful men chosen by inspiration. The choice of our Bishops is not made by the body. Let me say just a word in regard to that principle. There is no officer in the Church of Jesus Christ of Latter-day Saints chosen by the body. The Lord has given us His way to do these things. He has revealed to us that it is the duty of the presiding authorities to appoint and call; and then those whom they choose for any official position in the Church shall be presented to the body. If the body reject them, they are responsible for that rejection. They have the right to reject, if they will, or to receive them and sustain them by their faith and prayers. That is strictly in accordance with the rule laid down of the Lord. If any officer in the Church has my sympathy, it is the Bishop. If any officer in the Church deserves credit for patience, for longsuffering, kindness, charity, and for love unfeigned, it is the Bishop who does his duty. And we feel to sustain in our faith and love the Bishops and Counselors in Zion. We say to the Bishoprics of the various Wards, Be united; see eye to eye, even if you have to go down on your knees before the Lord and humble yourselves until your spirits will mingle and your hearts will be united one with the other. When you see the truth, you will see eye to eye and you will be united.

The truth will never divide councils of the priesthood. It will never divide Presidents from their Counselors, nor Counselors from their Presidents, nor members of the Church from one another, nor from the Church. The truth will unite us and cement us together. It will

make us strong, for it is a foundation that cannot be destroyed. Therefore, when Bishops and their Counselors do not see eye to eye, or when Presidents and their Counselors have any difference whatever in their sentiments or in their policy, it is their duty to get together, to go before the Lord together and humble themselves before Him until they get revelation from the Lord and see the truth alike, that they may go before their people unitedly. It is the duty of the Presidents of Stakes and High Councilors to meet often, to pray together, to counsel together, to learn each other's spirit, to understand each other, and unite together, that there may be no dissension nor division among them. The same with the Bishops and their Counselors. The same may be said of the councils of the priesthood from first to last. Let them get together and become united in their understanding of what is right, just and true, and then go as one man to the accomplishment of the purpose they have in view.

There is an effort being made (it has come more particularly to our notice in the near Stakes of Zion) by the Presidents of Stakes and the presidents of the various quorums of the priesthood to induce the members of these councils to attend to their priestly duties. The High Priests' quorums should have their regular meetings. They should meet together as often as circumstances will permit or as necessity requires, and grow and unite together. They should establish their schools of instruction and enlightenment; for it is the duty of the High Priests' quorum to teach the principles of government, of union, of advancement and of growth in the kingdom of God. They are in-

deed the fathers of the people at large. In our High Priests' quorums are numbered the Presidents of Stakes and their Counselors, Bishops and Counselors, Patriarchs, and all that have been ordained to the office of High Priest in the Melchisedek Priesthood. All such belong to the High Priests' quorum. They come under its supervision, and they should have a lively union with it, not a dead connection. They should be united with the quorum in such a way that they give it all the force that they can impart for good. They should give it their individual influence, their hearty support, their confidence, and the benefit of their advice and counsel. They should not pull apart nor be disinterested in these matters.

The same may be said of the Seventies' quorums. I believe that the Seven Presidents of the Seventies have it in their hearts and minds to establish a better system of growth, advancement and instruction in those quorums. The Seventies are called to be assistants to the Twelve Apostles; indeed they *are* apostles of the Lord Jesus Christ, subject to the direction of the Twelve, and it is their duty to respond to the call of the Twelve, under the direction of the First Presidency of the Church, to preach the Gospel to every creature, to every tongue and people under the heavens to whom they may be sent. Hence they should understand the Gospel, and they should not be wholly dependent upon our auxiliary organizations for instruction, neither should they be wholly dependent upon the missionary classes in our Church schools for their knowledge of the Gospel and for their qualifications to preach that Gospel to the world. They

should take up the study of the Gospel, the study of the scriptures and the history of the dealings of God with the peoples of the earth, in their own quorums, and make those quorums schools of learning and instruction, wherein they may qualify themselves for every labor and duty that may be required at their hands. The Bishops should take especial charge of the lesser priesthood, and train them in the duties of their callings—the Priests, Teachers and Deacons. Our young men should be looked after. The boys, as soon as it is prudent, should be called to take part in the lesser priesthood. If it were possible to grade them, from the Deacon to the Priest, and from the Priest upward through all the offices that will eventually devolve upon them, it would be one of the best things that could be done. All these things should be looked after by the presiding authorities of the Church, especially those who preside over the quorums. I will repeat what I said before, it is expected that every man on whom responsibility is placed will do his duty faithfully, and be diligent in the performance thereof.

Our auxiliary organizations, I believe, are in excellent condition. I need only to mention to you that our Sunday Schools probably have never had a better organization than they have today. There never has been a time in the Church when more attention has been given to imparting instruction and to forming outlines for guidance of teachers, in our Sunday Schools than has been given of late; and there is a good, lively spirit and influence felt among the Sunday School workers. I will speak of the Relief Society as one great organization in the Church, organized by the Prophet

Joseph Smith, whose duty it is to look after the interests of the women of Zion and of all the women that may come under their supervision and care, irrespective of religion, color or condition. I expect to see the day when this organization will be one of the most perfect, most efficient and effective organizations for good in the Church; but that day will be when we shall have women who are not only imbued with the Spirit of the Gospel of Jesus Christ, and with the testimony of Christ in their hearts, but also with youth, vigor and intelligence to enable them to discharge the great duties and responsibilities that rest upon them. Today it is too much the case that our young, vigorous, intelligent women feel that only the aged should be connected with the Relief Society. This is a mistake. We want the young women, the intelligent women, women of faith, of courage and of purity, to be associated with the Relief Societies of the various Stakes and Wards of Zion. We want them to take hold of this work with vigor, with intelligence and unitedly, for the building up of Zion and the instruction of women in their duties—domestic duties, public duties, and every duty that may devolve upon them. Our Mutual Improvement Associations are in excellent condition, and doing a good work. I think Brother Heber J. Grant, just returned from the mission field, will bear me out in the statement that the young men who have had training in the Mutual Improvement Associations make the most effective and successful missionaries in the world. We want this work continued, not only among the young men, but among

the young women also. The Primary Associations are doing a vast amount of good, as are our Religion Class workers also. The Religion Class work has been hampered considerably, in consequence of the prejudice of some people and a disposition to hedge up the way of the Gospel; nevertheless it is accomplishing good. Whatever is most effective of good is most hated and opposed by the enemy of truth.

I want to say to my brethren and sisters here this morning, that in my opinion there never was a time when the members of the Church of Jesus Christ of Latter-day Saints were living better lives, were more faithful and more diligent, than they are today. We have various means of judging of this. One very accurate way of knowing is the fact that the law of tithing is being observed. There never has been a time in the history of the Church, I believe, when the law of tithing was observed more universally and more honestly than it has been observed by the Latter-day Saints of late. The tithes of the people during the year 1906, have surpassed the tithing of any other year. This is a good indication that the Latter-day Saints are doing their duty, that they have faith in the Gospel, that they are willing to keep the commandments of God, and that they are working up to the line more faithfully perhaps than ever before. I want to say another thing to you, and I do so by way of congratulation, and that is, that we have, by the blessing of the Lord and the faithfulness of the Saints in paying their tithing, been able to pay off our bonded indebtedness. Today the Church of Jesus Christ of Latter-day Saints owes not a dollar that it cannot pay at

once. At last we are in a position that we can pay as we go. We do not have to borrow any more, and we won't have to if the Latter-day Saints continue to live their religion and observe this law of tithing. It is the law of revenue to the Church. Furthermore, I want to say to you, we may not be able to reach it right away, but we expect to see the day when we will not have to ask you for one dollar of donation for any purpose, except that which you volunteer to give of your own accord, because we will have tithes sufficient in the storehouse of the Lord to pay everything that is needful for the advancement of the kingdom of God. I want to live to see that day, if the Lord will spare my life. It does not make any difference, though, so far as that is concerned, whether I live or not. That is the true policy, the true purpose of the Lord in the management of the affairs of His Church.

Before I sit down I would like to make another statement. Our enemies have been publishing to the world that the Presidency of the Church and the leading officers are consuming the tithes of the people. Now, I am going to tell you a little secret, and it is this: there is not one of the general authorities in the Church that draws one dollar from the tithes of the people for his own use. Well, you may say, how do they live? I will give you the key: The Church helped to support in its infancy the sugar industry in this country, and it has some means invested in that enterprise. The Church helped to establish Z. C. M. I., and it has a little interest in that, and in some other institutions which pay dividends. In other words, tithing funds were invested in these institutions, which give employment

to many, for which the Trustee-in-Trust holds stock certificates, which are worth more today than what was given for them; and the dividends from these investments more than pay for the support of the general authorities of the Church. So we do not use one dollar of your tithing. I thought I would like to tell you that much, so that when you hear men talking about Joseph F. Smith and his associates consuming the tithes of the people you can throw it back into their teeth that they do not use a dollar of the tithing for their support. I would like our "*friends*," if I might be permitted to use a vulgar expression, to "put that in their pipe and smoke it." (Laughter.)

A word about our Church schools. Our Church schools were never more efficient than they are today. We have good men at their head, and good teachers, Latter-day Saints, who are teaching your children principles of righteousness, honor, virtue, truth and uprightness, as well as giving them the benefits of a secular education. Hitherto we have had sufficient means to take care of our schools, but there is nothing that I have anything to do with in the Church that has grown so fast in so short a time as our Church schools. I do not know but they will outgrow the Church by and by, if we do not put a little hedge about them. We will have to exercise some judgment and wisdom in their management, for they may grow so big that we will not be able to carry them at all. We may have to curtail them a little, and gauge their growth and increase somewhat to correspond with the means available for their support.

Many things come to my mind,

but one thing more I will speak of. We have seventeen or more missions in the world, and they are mostly young men who are presiding over them. [There are 23 missions, all told.] My brethren and sisters, let me say to you that these young men are your sons, and they are men after God's own heart. We have absolute confidence in their integrity. We know they are true-born and true metal. We know they can be trusted with the great responsibilities that devolve upon them. These are noble young men of intelligence, virtue, honor and integrity, whose word is as good as any man's bond, I do not care how strong the bond may be. Therefore, I commend these young men, and say in my heart, God bless the Presidents of the Missions of the Church of Jesus Christ of Latter-day Saints throughout the world. Elder Charles W. Penrose is presiding now over the European Mission, where he is using the ability the Lord has given him (which we know is of no mean order) in the proclamation of the Gospel, in writing editorials for the *Millennial Star*, and in exercising his influence and intelligence in the defense of the cause of Zion, and in the advocacy of the principles of the Gospel to the world; and he has a large number of most faithful, energetic and worthy young elders seconding his efforts in that Mission.

I feel that I have really trespassing upon your time. I now wish to announce to you, that the Presidency and the Twelve have prepared a document containing our views, our faith and doctrines, and asserting the truth in connection with the up-building of Zion and the purposes of the Church of Jesus Christ of Latter-day Saints, which

document we propose to have read to you this morning by Elder Orson F. Whitney, and then we want to present it to you for your acceptance or rejection, as you desire, that it may go forth from this conference, if approved, as an authoritative statement of our faith, our purposes and our works, as the Church of Jesus Christ of Latter-day Saints.

God bless you, is my prayer in the name of Jesus. Amen.

ADDRESS TO THE WORLD.

The Address referred to by President Smith in his concluding remarks was then read to the congregation, in a clear and impressive manner, by Elder Orson F. Whitney.

The document in full is inserted as an appendix to this official report of the Conference proceedings.

After the reading of the Address by Elder Whitney, President Francis M. Lyman made the following statement and motion:

President Joseph F. Smith and my Brethren and Sisters—

The council of the Twelve Apostles most heartily approve and endorse the principles and views in the address that has just been read. The tone of this document is admirable. It breathes a spirit of truth and moderation that will commend it to the judgment and approval of all reasonable men. As stated in the document itself, we desire peace; and as the first requisite to this is a proper understanding of the position the Church proposes to take with reference to the questions that have arisen in the recent past, it is very proper that a straight forward statement of the principles and policy by which the Church will

be governed should be made. The address just read covers that ground in a very comprehensive manner; and the times are propitious for issuing it to the world. The storms that have beat upon us for so long have subsided. They have passed over us, thank the Lord, without doing us any material harm. We are laboring under no stress of feeling, and hence we are in the right frame of mind to adopt the address.

I therefore move that, representing the Church of Jesus Christ of Latter-day Saints, in general conference assembled, we do now adopt this document presented by the First Presidency, and that we accept it as an expression of the principles and policy of the Church that we will advocate and sustain.

Elder John Henry Smith, in seconding the motion for the adoption of the Address, said: "Believing that the best interests of the Church of Jesus Christ of Latter-day Saints are in connection with this matter, and the well-being of the American people and the world at large, I most heartily second this proposition."

President Smith called upon all who favored the adoption of the Address to arise to their feet. In response nearly every person in the congregation arose, thus manifesting their approval of the document. Before calling for the negative vote, President Smith stated that the subject was for the consideration only of Church members, and if any such present were not in sympathy with the contents of the paper read in their hearing, they also should arise. No one responded, and the motion was declared to have been carried unanimously.

The choir and congregation sang the hymn :

Do what is right, the day-dawn is breaking,

Hailing a future of freedom and light;
Angels above us are silent notes taking
Of every action; do what is right.

Conference was adjourned till 2 p. m.

Benediction was pronounced by Patriarch John Smith.

Afternoon Session.

Conference was resumed at 2 p. m.

The choir and congregation sang the hymn commencing :

Our God, we raise to Thee,
Thanks for Thy blessings free,
We here enjoy;
In this far western land,
A true and chosen band,
Led hither by Thy hand,
We sing for joy.

Prayer was offered by Elder Joseph E. Taylor.

The choir and congregation sang the hymn :

Praise to the man who communed with Jehovah!

Jesus anointed that Prophet and Seer—
Blessed to open the last dispensation;
Kings shall extol him and nations
revere.

ELDER DAVID O. M'KAY.

Regeneration of life the result of true faith and repentance.—Importance of power of resistance.—Statement of evils that should be resisted.

My brethren and sisters: I hope that the Spirit of the Lord will prompt the words that may be spok-

en by me during the few minutes I stand before you.

One expression in the document that we supported this morning remains in my mind, and I feel to touch upon it, because I believe that it contains much food for thought, as does every sentence in that declaration. It is implied therein that the Latter-day Saints are members of the Church "for the fostering of spiritual life, and the achievement of moral and charitable ends;" in other words, for the developing of the religious sentiment, the true religious spirit. This may be done in two ways: first, by *seeking the truth and living in harmony* with it; and second, by *resisting every influence, every power that tends to destroy or to dwarf in any way the religious sentiment*. When the Latter-day Saint stood at the water's edge, before being buried with Christ in baptism, he had within him an implicit faith that the Church of Christ is established upon the earth, and that this organization is the best in the world to-day for the fostering of spiritual life, for the attaining of true religious development, for the salvation of his soul. I repeat that this implicit faith was within him; and with that, there was a true repentance, and that repentance carried with it a desire to leave off everything in the past life that was contrary to the teachings of the Gospel or the Church he was about to join. His old life, and the sins, if there were any connected with it, he truly repented of. He looked forward to the time when he would be born anew in the Kingdom of God. He was about to go through the ordinance of baptism, typical of the burial of his old life and with it all the imperfections, the frailties, the evils,

the sins that accompanied that old living. He was to be buried by baptism, that like as Christ was raised from the dead by the power and the glory of the Father, he might come forth in newness of life, a member of the Church of God, a child of the Father, a citizen in the Kingdom of Christ. By baptism he was born again, and became a fit recipient of the Holy Spirit. His body came forth anew, and the Holy Ghost was bestowed upon him; he was confirmed a member of the Church of Christ. That is where we all stood at one time. Those were our feelings, our faith, our hope. We stood that day forgiven of past evils and follies. Now, the whole mission—the life, if you please, of soul development—was before us, and we had thus bestowed upon us the light that emanates from the Father, to lead us that our feet might not stumble, that the truths of His Holy Gospel might sink into our hearts—the truths that will give us knowledge, that our souls might be saved in intelligence. The Holy Ghost was to bring all things to our remembrance, to show us things to come, to testify of the Father; and as we seek that light, and live in accordance with the duties that are placed upon us by that obligation, we are seeking the true religious development, we are fostering the true religious growth.

But what is the other element which we must consider? Along with this new life, with this seeking for truth, there should be a *strong power of resistance*. Someone has said that when God makes the prophet He does not unmake the man. I believe that, though being born anew, and being entitled to new life, new vigor, new blessings,

yet the old weaknesses still remained with us. The evil one was eager and ready to attack and strike us at our weakest point, and he has been striking on it ever since. Why? That he might thwart the very purpose for which we entered the Church of Christ. That is his mission. Take as an example the Savior. After He passed through that ordinance to fulfill all righteousness, after He had received the commendation of the Father and the testimony from on high that He was the Son of God, the "Beloved Son" in whom the Father was well pleased, Satan was there ready to thwart His mission. Jesus went forth in fasting and prayer, preparatory for the great mission resting upon Him; and when in His weakest moment—as Satan thought—when His body was weak and exhausted by long fasting, the evil one presented himself in temptation; and what was the temptation? An appeal to His bodily weakness: "If thou be the Son of God—(note the taunt—the very testimony on the bank of the Jordan was, "This is my beloved Son;") "If thou be the Son of God, command that these stones be made bread." In a moment of weakness and hunger, that temptation would be strongest, other things being equal. There was the moment of *resistance* on Jesus' part. His *seeking* had been manifested in prayer and fasting; His *resistance* came, at the moment of bodily weakness. Though the body was weak the Spirit was strong and Christ answered: "It is written, man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." Then Satan tried Him on another point. Failing in that, the tempter tried Him still on

the third, tempted Him first on His love for physical comfort; second, tempted Him on vanity, and third, tempted Him on love for worldly wealth, and the power to rule the world. But all these temptations Christ resisted; and the final resistance was: "Get thee behind me, Satan, for it is written: Thou shalt worship the Lord thy God and Him only shalt thou serve." We may not have heard audibly on the water's edge, the words: "This is my beloved Son in whom I am well pleased," but the Spirit bore testimony in our souls that God was well pleased with the act, and He was pleased to lead us as we sought His guidance, in fasting and prayer. We might not have heard in audible tones: "If you are a member of that Church, a member of that Kingdom, entitled to the Holy Spirit, do this or that—command these stones to be made bread." Our temptation may not have come in that form. It may have come in the form of the old love; for the passion which we had satisfied for years. It may have been, and I doubt not that it was, in the form of some bodily temptation—some longing. It may have been the love of the old pipe which we determined—if we were sincere—to put aside when going into the waters of baptism. O when that longing came, after we were in the Church or Kingdom, who was it that said: "Though you pretend to throw that aside, take it only once more; this once will not hurt." There was the necessary moment of resistance. How many of us stood as Christ our leader and said: Get thee behind me! This element of resistance in regard to our bodily longings—satisfying the passions, applies to ev-

ery member of the Church of Christ. In some way the evil one will attack us. In some way he can weaken us; in some way he will bring before us that which will weaken our souls, and will tend to thwart that true development of religious sentiment; and what I mean by that is this: the development of the spirit within, the strengthening of the inner man, the strengthening and growth of the spirit, that time cannot kill, but which is enduring and lasting as the eternal Father of that spirit. And the things that will tend to dwarf this spirit or to hinder its growth are things that the Latter-day Saints are called upon to resist.

We have in the 89th section of the Doctrine & Covenants, the word of the Lord upon a few little things—little as considered by many, and particularly by the men of the world, which the Latter-day Saints are asked to observe. It is a temporal law, and pertains to our physical welfare. We can say nothing about resisting the temptation of vanity. That, too, comes to us; but O I hope it will keep out of the Church. I hope our sisters will resist all the temptations of the world that may come under that heading—vanity. I hope that we may have strength to resist all the allurements that come with wealth and worldly position, when we make those two things an end in themselves. To-day we have only time enough to consider those few little things with which Satan tempts us, in regard to our body:

"Verily, thus saith the Lord: In consequence of evils and designs which do and will exist in the hearts of conspiring men in the last days, I have warned

you, and forewarn you, by giving unto you this word of wisdom by revelation; that inasmuch as any man *drinketh wine or strong drink* among you, behold it is not good, neither meet in the sight of your Father, only in assembling yourselves together to offer up your sacraments before Him; and behold this should be wine, yea pure wine of the grape of the vine, of your own make. And, again, *strong drinks are not for the belly*, but for the washing of your bodies. And again, *tobacco is not for the body* neither for the belly, and is not good for man, but is an herb for bruises and all sick cattle, to be used with judgment and skill. And again *hot drinks are not for the body or belly*. And again, verily I say unto you, all wholesome herbs God hath ordained for the constitution, nature, and use of man. Every herb in the season thereof, and every fruit in the season thereof; all these to be used with prudence and thanksgiving. Yea, flesh also of beasts and of the fowls of the air, I, the Lord, have ordained for the use of man with thanksgiving; nevertheless they are to be used sparingly; and it is pleasing unto me that they should not be used only in times of winter or of cold, or famine. All grain is ordained for the use of man and of beasts, to be the staff of life, not only for man but for the beasts of the field, and the fowls of heaven, and all wild animals that run or creep on the earth; and all saints who remember to keep and do these sayings, walking in obedience to the commandments, shall receive health in their navel, and marrow to their bones; and shall find wisdom and great treasures of knowledge, even hidden treasures; and shall run and not be weary, and shall walk and not faint; and I the Lord, give unto them a promise, that the destroying angel shall pass by them, as the children of Israel, and not slay them."

These things mentioned here—strong drinks, tobacco, hot drinks—tea and coffee included,—are a few of the temporal things that Latter-day Saints who would follow the true religious sentiment of this Church should resist. Every young man throughout Zion, when he

comes forth from the waters of baptism ought to know that it is part of his duty to resist smoking a cigarette. Every young person in the Church should be taught, when coming from the waters of baptism, that he should resist the wine cup that is passed around at the social gathering. Every young member of this Church should know that tobacco in any form should not be used. He should resist all these habits, not only for the blessing that is promised herein by our Father, but because of the strength that will come to him to resist greater temptations.

Now, just a word in regard to this resisting under circumstances that seem difficult. A young man who may refuse his coffee or tea at the home, and who may find it easy to do so, might yield when he is out in company at a social. When all the others partake of coffee, he might not have strength to resist the temptation. That is the moment when the true soul growth should be made and fostered. That is the moment, in the hour of greatest temptation, when the strongest resistance does the most good. It is not when it is in the family circle, when father and mother's influence help to keep these things away. In this respect it is to be hoped that every father and mother will set a good example. I hope that parents will not set bad examples so that the children indulging in weakness may say, "I am following you." As far as possible let our fathers and mothers restrain themselves in these things. Parents, resist that appetite. What though you do love it? The more you love it, the greater should be your resistance and the greater will

be your soul development. It is no credit for us to resist drink, who do not love it. The man who grows most by resisting, is the man who resists what he loves, who will say, in the strength of the Gospel, "I will stop it, I will resist it."

"It's easy enough to be pleasant
When life flows by like a song,
But the man worth while
Is the man who will smile,
When everything goes wrong.

"It's easy enough to be prudent,
When nothing tempts you to stray;
When without or within,
No voice of sin
Is luring your soul away.

"But it's only a negative virtue
Until it is tried by fire,
And the soul that is worth
The honor of earth,
Is the soul that resists desire."

May God grant that as we are seeking the further establishment of the Kingdom of God, that we may instruct our young people, and the members of the Church everywhere, to resist the temptations that weaken the body, that destroy the soul, that we may stand truly repentant as we were when we entered the waters of baptism, that we may be renewed in the true sense of the word, that we may be born again, that our souls might bask in the light of the Holy Spirit, and go on as true members of the Church of Christ, until our mission on earth is completed, and God receives us and rewards us according to our merits. May this be our lot, I ask in the name of Jesus Christ. Amen.

Sister Edith Grant sang the soprano solo, "Fear not, O Israel."

ELDER GEORGE F. RICHARDS.

Great extent of information concerning purposes of God.—Testimony obtained by obedience.—The Church encourages acquisition of intelligence.—Intelligent obedience only is desired.—Integrity of the Saints.

I rejoice with you, my beloved brethren and sisters, in the privileges and blessings of this another conference of the Church, and in the possession of the Good Spirit which has been with us thus far in these conference meetings. I rejoice in the condescension of our Lord and Savior Jesus Christ, in that He came upon the earth in the meridian of time and Himself taught the children of men the great plan of life and salvation, which plan was instituted from before the foundations of this earth. He, so far as it was possible, made an object lesson of every principle of the Gospel, by living and yielding obedience unto the same Himself. He lived a perfect life, filled His mission completely, and has asked of us to do only what He has done, perform our duty as it is made known unto us. It is the design of the Father that the Gospel shall be taught to all the children of men, that they may learn the will of the Father, and know what requirements are made of them in order to obtain eternal life. Through the mercy of our Father in Heaven, all His children will have that privilege. I rejoice that we have such a complete record of the Savior's mission, and His teachings, as that contained in the New Testament. I appreciate the additional knowledge that has come to us concerning the great plan of salvation by the coming forth of the Book of Mormon, by

the revelations contained in the Book of Covenants, and by the words of inspiration that have come to us from time to time through the mouths of His servants, whom He has honored with the Holy Priesthood and authority to preach the Gospel and administer in the ordinances thereof.

I rejoice that there have been so many of our Father's children who have heard the truth, who have been willing to accept it, and make the sacrifices that were required at their hands, for assuredly it has required great sacrifice. Our fathers and mothers, many of them who heard the Gospel in the world, have forsaken their homes, their occupations, the love and friendship of their parents and brothers and sisters, and all that was dear to them in this life, and have cast their lot with a despised people, and made these sacrifices because of the love which they had for the Gospel and the testimony which the Lord gave them of the truthfulness of this work. The Lord has borne record to every faithful son and daughter who has yielded obedience to the principles of the Gospel, that this work is true, that there is no other plan devised, no other way under heaven, by which mankind can obtain salvation and eternal life. There is no way to exaltation except by yielding obedience to the principles which are taught by the Latter-day Saints, revealed in this last dispensation through the prophet Joseph Smith, the same principles, in the same order, as they were taught by Jesus Himself, having the same saving power. Those who have yielded implicit obedience to these principles know of a surety that the work is true; and they have not only obtained this knowledge and strength and courage from the

Lord, which enabled them to make the sacrifices that have been required at their hands, but many have laid down their lives for the truth of the Gospel and the testimony which the Lord has given them. I rejoice that today we have a multitude of men and women of like integrity. I have no doubt that all those whom President Smith has mentioned in his opening address in this conference, all those officers, with very few exceptions, if any, would be willing to lay down their lives, if necessary, for the salvation of the children of men, and that they themselves may obtain eternal life.

It is a rare thing to find a man in this Church, in full standing, who refuses to do anything that he is asked to do. Why? Because he has an intelligent understanding of the plan of life and salvation. He knows that it is God's work, and that man does not elect himself to office, or assign to himself the part he is to perform in this kingdom, but every man who has heard the word and had the privileges of the Gospel is expected to give his time his talents, his means—all that he has, if need be—for the building up of the kingdom, the salvation of the human family, but he does not yield a blind obedience.

It is a mistaken idea, prevalent in the world, that the perpetuity of this work depends upon the authorities keeping the masses of the people in ignorance. The truth is the direct reverse, else why have we all these auxiliary organizations and quorums of priesthood in the church, for the education of the rising generation. Their being established in the faith depends upon their knowledge of the Gospel. Our greatest fear concerning our children in Zion is the possibility of their growing up in ignorance

of the everlasting Gospel, for it is only that class—with few exceptions—who give up the faith. Possibly some who have had a little faith in the Gospel have been overcome by temptation and fallen from grace; they have not had enough faith to bring about repentance in their hearts, to humble themselves and regain their standing. It may be we have lost a few of our sons and daughters on this account, but we never see them uniting with other churches and denominations. They are sure we have the true Gospel and Church of Christ, with all its saving power. Respecting those who have received the testimony of the Gospel, our fear is that they may become indifferent, that they will not join the auxiliary organizations, and that they do not always receive at their firesides in their homes the instructions concerning this work that they should receive, and because they have not retained a knowledge of the Gospel their eyes may be blinded. But we do know that where our sons and daughters are virtuous and upright, and have a knowledge of the Gospel, that they love it; it appeals to their judgment and intelligence, and they will hardly lay down the truth for a falsehood. We believe in our young people being educated in the district schools and in the colleges, for we believe that intelligence gained from those sources is necessary to enable them, as they grow up, to assume the responsibilities that now rest upon the shoulders of their parents. This education is necessary to make them more proficient in preaching the Gospel abroad, and in ministering among the people at home. Above all, we believe in the religious training of our children, and we give evidence

to the world that we are sincere in this expression.

I do not see how the people of the world can consistently charge the Latter-day Saints with being insincere, or that our union and strength are caused by the alleged fact that we are ignorant as to the methods, designs, and purposes of the authorities of the Church. Before coming into the Church, men and women are taught the principles of the Everlasting Gospel, the principles of righteousness, and are informed concerning the course of life they will be expected to pursue as members of the Church; and, without a covenant on their part to observe and keep the commandments of the Lord, to live righteous and pure lives, and make complete reformation, they are not received into the Church. There is no way to become members of this Church except through faith in God the Eternal Father, and in His Son Jesus Christ, and repentance from sin. We must confess our sins; we must come forth with broken hearts and contrite spirits, and give evidence that our repentance is genuine, that we are sincere in what we are undertaking; when we have done this, and have yielded obedience to the principle of baptism, we receive as a result the forgiveness of sins. Then follows the laying on of hands for the gift of the Holy Ghost, and we receive light and intelligence, and the fulfillment of the promise of the Lord that we shall know of the doctrine; thus we are made better for having received the Gospel, if we have been true to our covenants.

The fact that we are not all of us true under all circumstances is evidence of the necessity for officers in the Church whose duty it

is to encourage the people to works of righteousness, not to force or oblige them to do something regarding which they have not become converted. No man nor woman is asked to do anything that they are not first thoroughly convinced is the right and proper thing for them to do for their soul's salvation. We labor with men and women in all kindness and gentleness, and with love unfeigned. We do all we can, pray for them, counsel with them, and help them along; that is the method of the officers in the Church, not to force men and women into a line of duty. Men come into this Church of their own free will and choice, and they can just as easily leave it, if they think they have made a mistake. I thank the Lord that there are very few who have in all sincerity embraced the Gospel that ever had any desire whatever to retrace their steps; those who have fallen away have done so because of their own disobedience to the laws of righteousness, not because they have discovered in the principles of the Gospel, as taught by the Latter-day Saints, any error, or anything that tends to degrade mankind. They must acknowledge that those principles are ennobling.

If all of us would yield implicit obedience to the principles of the Gospel, we would indeed be a happy people. The evil results of the use of strong drink would be averted if we all yielded obedience to this word of wisdom, to which reference has been made this afternoon, and so with the other laws. One of the greatest arguments in favor of faithfulness on the part of the people, in observing the word of wisdom, is that it gives evidence to our Father in heaven, and to one another, our willingness

to obey His wishes. We do not care to argue as to the effects of drinking a little liquor, or smoking a pipe or cigar, or drinking tea and coffee. When the Lord commanded Adam to build an altar and offer sacrifices to His name, do we hear of Adam arguing with the Lord? Adam did not say: I see no necessity for offering a sacrifice, and I would like to know why this requirement is made of me." When the angel came to Adam and asked why he offered sacrifices, what was his reply? He said: "I know not, save God has commanded it;" and then the angel explained this matter to him. When the Lord commanded Abraham to offer up his son as a sacrifice, we do not hear of Abraham parleying with the Lord and wanting to know why. It was sufficient for him to know it was the will and word of the Lord unto him. He undertook to do what the Lord required; he made the sacrifice in spirit, and it was accepted of the Lord. And so, obedience to the will of the Lord is the principle we must learn. This simple word of wisdom, adapted to the weakest of those who may be called "Saints," is given that we may manifest to the Lord, in this little thing, whether or not we are obedient and willing to do what He requires at our hands. As a matter of intelligent obedience—not blind obedience—we should observe to keep the word of wisdom. For the same reason we should observe to keep holy the Sabbath day, and the name of our Father in Heaven, and His Son Jesus Christ, and intelligently yield obedience to every requirement that is made at our hands.

I love the Latter-day Saints. I pray God to bless them and keep

them in the faith. I have had the pleasure of associating with a great many of them during the past year, having traveled more than twenty thousand miles, visiting the Saints in the stakes of Zion and in the mission field. I have found them in the world, and in the stakes of Zion just as true to the Gospel as the most faithful of these men and women here near the headquarters of the Church. I know of their integrity; I have heard their testimonies; I have heard their presidents speak well of them. I have seen them in the auxiliary organizations working like bees in a hive. I do know something of the strength of the veterans of Zion, and the faith and integrity of the youth of Zion, and I doubt them not. There is a very small percentage of the boys and girls, sons and daughters of the Saints, who will be recreant to the faith of their parents. Our young people are, in a large measure, as I have said, true and faithful, and they will continue so, and the Lord will prosper Zion, and bless His people. Zion will triumph; the truth will prevail, and God's purposes will be consummated in the earth. May the Lord help us all to be faithful, I pray, in the name of Jesus Christ. Amen.

ELDER GEORGE ALBERT SMITH.

Faithfulness and zeal manifest in the missions.—Observance of the Word of Wisdom a means of exaltation.—Faith and intelligence increased by obedience to the laws of health.—Transmission of tendency to physical and mental weakness.—Evidence of faith is keeping the commandments.

It is very remarkable to me how rapidly the time passes. It does not seem six months since we were in our last general conference, and

I occupied this same position. Since then it has been my privilege to go into the mission field, and to visit some of the branches of the Church in different portions of the United States. The testimony of President Smith of the worth of our Mission Presidents coincides with my feelings. I met a number of Presidents of Missions in their fields of labor, and found them desirous of building up the Church of God, and they are laboring diligently to that end. I had the pleasure of meeting many of your sons and some of your daughters also, who are giving their time and ability to the promulgation of the work of our Father. I rejoiced in the testimonies they bore. I discovered that the sweet Spirit of the Lord was with them, and that they were happy, even though their names, in many cases, were cast out as evil because they were members of the Church of Christ. I listened to the testimonies of those who are members of the Church, in the Eastern and the Southern States, and they bore the same witness that is expressed in our meetings at home when opportunity for testimony is afforded. I find, wherever I go among the branches of the Church, that the spirit which should characterize the Elders of Israel and the members of the fold of Christ is strongly manifest in the lives of its devotees.

Speaking of the apparently rapid way that time passes, I am reminded that none of us are here in this life very long. We believe that we are harvesting the fruits of our pre-existent lives, and earning here the reward we expect to reap when we go hence. The Lord has indicated to us that by faith we can please Him, and that by keeping His commandments we

can draw near unto Him. We are told that faith is a gift of God, and that in return for obedience our faith is increased. Thereby we grow in strength, and we feel the presence of the Holy Spirit more abundantly. Some of the brethren have spoken to us today concerning one of the temporal laws of the Lord—the Word of Wisdom. I sometimes wonder if Latter-day Saints realize that it has been given to us for our exaltation; not only for our temporal blessing, but to prepare us for spiritual life. It was my observation in the mission fields that the Elders who manifested the most faith, who seemed to have the greatest assurance of the divinity of this work, were those who had kept this law of the Lord. I found that many of those who, in times past, had questioned the divinity of this Church, had tampered with things which the Lord has said are not good for us. We are told that the glory of God is intelligence, and we all admire intelligent men and women, therefore it should be our desire to lay the foundation for increased mental power and not do anything to weaken it. It is evident in the lives of some that they deprive themselves of the brain power they might enjoy, by the continued use of things our Heavenly Father has said are not good; they become less intelligent as a result, and fail to make the preparation for Eternal life that should be their ambition.

I am fully convinced that the Lord in His mercy, when He gave us the Word of Wisdom, gave it to us, not alone that we might have health while we live in the world, but that our faith might be strengthened, that our testimony of the divinity of the mission of our Lord and Master might be in-

creased, that thereby we might be better prepared to return to His presence when our labor here is complete. I fear that, as sons and daughters of Zion we sometimes fail to realize the importance of this great message to the world. Sec. 89 of the Doctrine and Covenants is not only a Word of Wisdom to the members of this Church but it is a law for the temporal salvation of all of our Father's children in the world, and it behooves the Latter-day Saints to declare the truth of this law to all men. We observe that compliance with the laws of health produces mental and physical strength, and we discover that through disobedience thereto, mental and physical deterioration follows. It is our Creator, the Father of our spirits, who gave us opportunity to dwell upon this earth, who has said that certain things referred to in that revelation are not good for us. He has made us valuable promises, if we will obey this law,—promises of wisdom, of health and strength, and that the destroying angel shall pass us by and not hurt us, as he did the children of Israel. I look upon the Word of Wisdom as kind advice of our Father in heaven, who desires to see His children become more like Him. He sent me into the world that I might develop my manhood and magnify my opportunities. I take it as the fatherly counsel of one who, knowing what I needed, said to me: "My son, these things are not good for you, and if you will avoid them I will give you the companionship of my Holy Spirit and joy while you live in the world and in the end eternal life. How foolish I would be then to partake of these forbidden things, having the assurance that it is the

counsel of the Lord I should abstain therefrom. I would feel under condemnation if I should partake of them, when He who knows better than anybody else says that they are harmful, and has warned me against them.

Tobacco often affects the heart; and many men who have been physically strong in their childhood have weakened that vital organ in young manhood by the tobacco habit, and in many cases the malady is transmitted to their offspring. Sometimes consumption results from the use of those things God has forbidden; the tissue of the lungs and the membranes give way, disease sets in, and the violator of the law of health goes to an untimely grave. Unfortunately the scourge does not always stop with them; they transmit it to their children—those blessed jewels in whose development they expect to rejoice in the Kingdom of God. It is well known that many dread diseases are transmitted from one generation to another, and have the effect of weakening the mental and physical powers of the race. Surely we do not want to be among those knowingly guilty of increasing the burdens of those yet unborn. The Lord has warned us that the sins of the fathers will be visited upon the children to the third and fourth generation; and it is said that those who walk uprightly before the Lord and obey His counsel will bequeath virtues to their offspring. I believe that the Word of Wisdom is a natural law, and that it is incumbent upon the Latter-day Saints to obey the Lord in this as in other matters. In the world today we find that consumption, heart troubles of various kinds, tuberculosis, cancer and other dread dis-

eases, usually regarded as of a hereditary nature, are on the increase, and they send thousands to the grave annually. There is no doubt that, in many cases, their beginning is traceable to the causes I have named. How terrible we would feel if, having weakened our physical structure and mentality by the use of these forbidden things, we should find that we have left as a heritage to our children, weaknesses that may be handed down from generation to generation until our names shall be obliterated from the earth! Oh, how I wish the sons and daughters of the Latter-day Saints could understand the importance of this law! How I wish that the fathers and mothers who tamper with these things, and then offer excuses for themselves, might understand that they are bringing humiliation and distress upon their children. We are taught that the glory of our Heavenly Father will be shared by us, if we are faithful. If I am honorable and keep the commandments of the Lord, I believe that my children will inherit similar strength of character. On the other hand, if I plant in them appetites and desires for those things which the Lord has forbidden, whereby they transgress His laws, forfeit the companionship of His Holy Spirit, and go outside the pale of the Church, when I go to the other side and find that by my unfaithfulness and determination to be a law unto myself, I have placed a stumbling block in the way of my children, so that they are deprived of exaltation in the presence of the Father, all the excuses I have made in this life will be of no avail. Brethren and sisters, let us not be a community of excuse-makers. Let us not be among those who say

that, because they are old and feeble, they must have these things. The Lawgiver made no distinction for age; let us make none. The older we are the more exemplary should be our lives. I do not feel to criticise or condemn any of those who have violated laws of the Lord, I do not feel to say unkind things of them; I sympathize with them deeply, and I pray that the Lord may come to their rescue before it is too late, and assist them to overcome.

Brethren and sisters, we cannot with impunity look slightly upon the Word of Wisdom. It was given as counsel and advice, not by commandment or constraint, but as a word of wisdom, from our Father, for the temporal salvation of our bodies and the preparation of our souls for eternal life. He thought it of enough importance to give it unto us, and to warn us and if He who knows all things thought it necessary to give advice and counsel upon these temporal matters, how carefully we, who know not what the morrow has in store for us, should observe that divine counsel. I feel that the Latter-day Saints have in the Word of Wisdom a law that will exalt them and lift them above those who fail to keep it. As I have already said, fathers and mothers, if they will keep the Word of Wisdom, may transmit to their offspring virtues and strength that they could not otherwise give to them. I believe that the companionship of the Spirit of our Father will be in the hearts and homes of those who keep this law, and their desire to be obedient will be transmitted to their children. Brother McKay, who spoke on this subject, has had evidences in his educational work of the im-

portance of students observing this law. It is a well known fact that the effect of tobacco upon the child brain is most harmful, destroying the memory and dulling the finer senses; also, that the effect of liquor upon the youthful brain is very deleterious: it breaks down the desire to be honorable and upright, and leads to vice and crime. The baneful effect of tea and coffee upon the nerves of womankind is too well understood to admit of argument. And so it is all along the line. The Lord has given us this law in kindness and love, promising certain blessings if we will obey His counsel. I feel to exhort you, by brethren and sisters, to teach this in your homes. Call the attention of your growing children to it, and to the reward predicated on its observance. Let me say to you that the best evidence of our faith in that law, that we believe it came from God, is a consistent observance of it in our lives. We may preach it all day long, but if we transgress it in practice, our example may be disastrous to those we love better than life, for they will feel that they can safely follow where we lead.

I am thankful for the sons and daughters of Israel, for their virtue and temperance, and rejoice in their righteousness. I thank the Lord that we have been planted in this land of Zion, which He has said is blessed above all other lands. Today, I raise my voice in humility and pray that we may have strength to observe the Word of Wisdom and all other laws of the Lord, that our lives may comport with the dignity of the great Church with which we are identified, that men and women everywhere, seeing our good works,

may be led to glorify our Father which is in heaven; that in the future the sons and daughters of Zion may bless us for examples of integrity bequeathed to them; that our brothers and sisters of other faiths may be able to say, "There are men and women in the valleys of the Rocky Mountains, who live according to their teachings to others, evidencing their belief that those principles are from God."

I pray that our Father may bless the man who stands at the head of this work, with his counselors, and those associated with them, that each may be inspired to teach in power and plainness the truths of heaven; that the Presidents of Stakes, who so faithfully and energetically discharge their duties in the organized Stakes of Zion, may find joy in their ministry, and that the Bishops and other officers may receive abundant blessings from the Lord for their labors among His children. I pray that love for the Gospel may be found in the hearts of the rising generation, that they may prepare to teach its truths to the convincing of the honorable of the earth. That day and night, by reason of our devotion to those things that are right and pure and true, the Spirit of our Father may tabernacle with us, that we may rejoice in its companionship. I pray that His Spirit may be poured out upon all the world, wherever men and women desire to know His will and keep His commandments; and that it may find its way to those who are not disposed to keep the laws of God, that the spirit of repentance may come upon them; that all may be prepared for the time which we are assured is not far distant, when the Lord will suddenly come to His temple; that His children may rejoice in His

presence and receive eternal life at His hands, in the name of Jesus Christ. Amen.

ELDER HYRUM M. SMITH.

General unanimity of the Priesthood and members of the Church.—Vain following of fashion censured.—The Saints "a menace" to crime.—Warning against the skating rink craze, and excess in amusements.

My brothers and sisters, there is nothing gives me more happiness than the knowledge that the Latter-day Saints are progressive and prosperous, both spiritually and temporally. I am exceedingly well pleased at the large attendance upon this conference, and with the addresses that have already been delivered. I rejoice in the opening statement of President Smith concerning the condition of the Church, because I myself know that statement to be the truth. My experience in traveling throughout the lands where the Saints are gathered confirms the truth of his remarks, and proves to me that they are conservative and just. I rejoice in the general faithfulness of the Latter-day Saints, in keeping the commandments of the Lord. The counsel and advice that was given to the Presidents of Stakes, the Bishops of Wards, the Presidents of Quorums and other leading brethren, that they be united and see eye to eye, is veritably complied with by those authorities, with few exceptions. Not only is this the case with the authorities of the Church throughout Zion, but it is the case with the Latter-day Saints universally; as to the Gospel of Jesus Christ they see eye to eye. The fundamental principles and

doctrines of the Church are understood alike by all its members. They all understand faith to be the first principle, and you will not hear any one declaring that some other principle is first. They also see eye to eye in relation to repentance, the second principle in the Gospel. The same as to baptism, the manner and purpose of it, and the condition that the individual should be in at the time of baptism, are all understood perfectly, and there is no schism in the Church in relation to this ordinance. There is not more than one plan, there is only one way, and that is, baptism by immersion for the remission of sins, being buried in water, and being brought forth out of the water into newness of life. As to the reception of the Holy Ghost, there is no difference of opinion among the Saints. That He can be received only by the laying on of hands of one having authority is a doctrine of truth revealed anew in this dispensation through Joseph Smith. It was a doctrine promulgated by Christ and practiced by Him and His Apostles in primitive times. And thus have we all received the testimony of the Spirit, and He has borne record unto us that these are the doctrines and principles of the Gospel of Christ, which is the power of God unto salvation, and which we all understand alike. Is it not an evidence, if we do comprehend them alike, that we possess the same Spirit, which has given us the same testimony and revealed to us the same truths? In relation to tithing, it has already been said that the Saints are faithful in observing this law, and there is no misunderstanding in relation to it.

As to the Word of Wisdom, I believe many of the Latter-day Saints

fail in a measure to observe that law. I do not know that any of them fail to understand it. Those who do not keep the Word of Wisdom will admit that they do wrong. If those who neglect to observe that law could but develop within them the power which cometh of repentance and righteous desire, and resist the temptation, it would be better for them and their children, and for the Church at large.

There are other follies that find place among us and that are indulged in to some extent despite the general faithfulness and integrity of the Saints. Brother McKay suggested to the sisters the hope that they would not become vain after the manner and fashion of the world. I endorse his remarks on this subject. I will go further than that and apply the same reflection to the men; for, so far as I have observed, the men are as liable to be vain as the women. As to their clothes, and other things, they are as punctilious and as anxious to observe the fashions as are the women. They want the latest cut of trousers, coats, and vests, the newest style of hats, the latest shoes and so on. So that we may as well apply the plaster to cover the whole wound, because men also are inclined in this direction. I believe in being moderate in these things, that it may not be said of us as it was said by a prophet in former times, that all is vanity under the sun. We find a little of it now and again, of course. Let us clothe ourselves becomingly and neatly, even richly if we can afford it, without catering to the fashions and ways of the world.

Brethren and sisters, we who have supported this declaration of principles which has been read will,

I hope, live according to its precepts; that our lives will conform to the truth; that we will desire to know the truth, and knowing it, seek power from the Lord to live according to it; that we will not yield to the temptations and evils that beset us, and that would lead us astray. Many of these evils and temptations are now in our midst. The Latter-day Saints are frequently called by our enemies a menace to good government, to good order, to law, etc., which we deny. If the Latter-day Saints are a menace at all, they are a menace to sin and vice of all kinds, to error, to falsehood, to outlawry, and anarchy, and all such. We are opposed to these things, nevertheless some of these unwelcome evils creep in stealthily among us. Saloons are a menace which, if we had our way, would be absolutely abolished from among the people. They are the greatest destroyers of the home, American and others, and I am sorry that there are men of intelligence who do not so regard the saloons. The Sunday theaters and amusements are a menace to the morals and welfare of the people, both young and old. So far as I am concerned, I disapprove most emphatically of all such things on the Sabbath day, and I disapprove of some species of amusements on week days as well; I believe they are evil, and their influence is bad. Skating rinks are a menace, and at the present time the desire to frequent them is a craze. They are being introduced in certain Stakes of Zion, and the young people are going wild over this pastime, which they carry to excess. As a result of enthusiasm in relation to this so-called pleasure we mark the downfall of far too many

young men and young women. I disapprove of these and other places of amusement where young people are thrown promiscuously into the society of the wicked, who care neither for God nor man, for virtue nor decency. To allow pure girls and virtuous boys to mingle in the society of men and women who are steeped in sin is little short of a crime on the part of parents and guardians of the young. To the extent that these things are carried to excess and are not governed properly I disapprove of them, both Sunday and week days. I warn the Latter-day Saints against them. They ought to warn their children against them, and keep them away from Sunday theatres, from Sunday dance-halls, from skating rinks and other like resorts. If they attend such places on week days, they should be accompanied by their parents, or by responsible people who can keep them from being led astray and from falling into sin. I look upon these resorts as dangerous. If we value the innocence, virtue, and purity of our youth, then we should see to it that their innocence, virtue and purity is guarded, that our children are kept away from contaminating influences, and that such influences are kept away from them, just as far as lies in our power.

Wherever the Saints are assembled in the land we find a goodly degree of faithfulness. They are observing the laws of the Gospel, they are prayerful, but it would be well if they were more so. Wherever there is room for improvement, I hope we will take advantage of the opportunities within our reach to make any needed reformation.

May God bless you, guard you

from evil and give you the power to guard from evil those entrusted to your care. May He give to the Priesthood wisdom and foresight to warn the Saints of evil and sin, and to instruct them in the ways of righteousness; and may He put into the hearts of the people the love of the Holy Priesthood, and willingness to listen to good counsel and follow it. In the history of the Church the Saints have never gone wrong, not in one instance, when they have followed the advice of the Holy Priesthood; neither will they ever go wrong in following that advice, because it cometh of God, through the proper channel, and must lead the people aright and eventually into the presence of the Father, being justified by a righteous life. The Lord bless you. May He bless our brethren who shall speak, bless the interests of Zion and the honest in heart everywhere. May those upon whom responsibility is placed, feel their responsibility and acquit themselves as true servants of the Lord, to the uplifting of their fellow-men to a higher plane of righteousness, is my prayer in the name of Jesus. Amen.

PRESIDENT JOSEPH F. SMITH.

I would like to say to the Presidents of Stakes and counselors, and to the Bishops and their counselors, who are present today, that we commend to their careful consideration the subjects that have been treated upon this afternoon by the brethren who have spoken—the observance of the divine law of health and life, the Word of Wisdom, abstinence from folly and from the wild, foolish pleasure resorts that are being so freely patronized by young people in these days. I think that the presiding priesthood everywhere should pay attention to these things, and carefully guard the youth of Zion, as well as the middle aged and aged, against these foolish excesses.

The choir and congregation sang the hymn:

The Spirit of God like a fire is burning!
The latter-day glory begins to come forth;
The visions and blessings of old are returning,
And angels are coming to visit the earth.

Benediction was pronounced by Elder Charles H. Hart.

SECOND DAY.

Saturday, April 6th, 10 a. m.

Conference was called to order by President Joseph F. Smith.

The choir and congregation sang the hymn:

How firm a foundation, ye Saints of the
Lord,
Is laid for your faith in His excellent
word!
What more can He say than to you He
hath said,
You who unto Jesus for refuge have
fled?

Prayer was offered by Elder Junius F. Wells.

The choir sang the hymn:

Though deep'ning trials throng your
way,
Press on, press on, ye Saints of God!
Ere long the resurrection day
Will spread its life and light abroad.

PRESIDENT JOHN R. WINDER.

Endorsement of Address to the World, and President Smith's statements.—Fruits of "Mormonism."—Encouraging condition in the Church, at home and abroad.—Gratitude for many blessings.

I feel very thankful, this morning, my brethren and sisters, that the Lord has lengthened out my days and permitted me once more to meet with you in general conference. I wish to join with our President in extending heartfelt greetings to you, my brethren and sisters; and congratulate you on the blessings and privileges, and all good things we are enjoying at the present time. I feel very thankful that the Lord has been so merciful and kind to me personally, that he has lengthened out my days sixteen years beyond the limit that is

attributed to man—three score and ten. You will agree with me when I say that I have much cause to be thankful to the Lord, for His mercies and blessings and preserving care.

It is needless for me to say to you that I endorse the sentiments expressed in the document that was read to us yesterday morning. I wish to add that I also endorse all of the sentiments that were spoken by our President in his opening address to us. I am heartily in accord with everything he said in relation to the condition of the Church of Jesus Christ of Latter-day Saints. In this connection, I was reminded of an expression that was used by President Taylor, when he published a newspaper in New York, many years ago, that "It is better for us to represent ourselves than to be misrepresented by others."

Those of you who were present at the concert in this Tabernacle last evening, I think will join with me when I say: What a beautiful exhibition we had here! Five or six hundred children on this stand singing the beautiful songs of Zion! I thought of the saying of the Savior: "Do men gather grapes of thorns, or figs of thistles?" Then, as I gazed upon these children, I thought: These are fruits of "Mormonism." Did you ever see a finer lot of children grouped together than you saw here last evening on this stand? I never did. It was inspiring to listen to their trained and beautiful voices. Again, as I thought of the fruits of "Mormonism" which are presented here, gathered from the na-

tions of the earth; thousands of individuals who have obeyed the Gospel of Jesus Christ and have come to Zion.

I congratulate my brethren and sisters on the success that is attending your efforts here at home, as well as the brethren of the priesthood who are scattered abroad in the nations of the earth engaged in missionary labors. It is encouraging to hear and to know that progress is being made everywhere. Wherever our elders are laboring, much good is being done, and the work at home is also progressing and thriving. I rejoice, my brethren and sisters, to be enabled to join with you in the events that are transpiring around us. I hope, if it be the Lord's will, that He will extend my days a little longer, that I may continue to rejoice with you in seeing the work of the Lord progress in the earth.

God bless our President. I feel in my heart to sustain and stand by him; and I am thankful to him for the many blessings that he has extended towards me, and for the courtesies and kindnesses I have received and still receive from his hands; and I thank you all, my brethren and sisters. I often wonder why it is that I am receiving so many courtesies and kindnesses from my brethren of the Apostles, and from all the Latter-day Saints I may say.

I pray that the blessings of the Lord may continue to be poured out upon us. Help me O Lord, I pray Thee, to be faithful and true the remainder of my days, that, when I have finished my work, I may receive salvation in Thy kingdom, is my prayer in the name of Jesus. Amen.

ELDER REED SMOOT.

Endorsement of the Address to the World.—Honesty and sincerity of the Saints.—Charles Dickens' tribute to "Mormon" emigrants.—Astounding ignorance among leading people concerning "Mormonism."—Anxious to have our doctrines and lives investigated.—Ours an everyday religion.—Maxims given by a good mother to her son.

My dear Brethren and Sisters, I am exceedingly delighted to have the privilege of attending this general conference of the Church of Jesus Christ of Latter-day Saints. I have listened to all that has been said, and I am pleased to say that it finds an echo in my heart, and I can say "Amen" to all of the sentiments so far expressed by the brethren during this conference.

In connection with President Winder, I testify to you that I am in full accord with the sentiments of the Address read yesterday, and approved by this conference.

I hope that, for the few minutes I stand before you, I will be directed and guided in what I shall say by that same kind, charitable spirit manifest in the remarks of the previous speakers.

There is no place on this earth so dear to me as our blessed State of Utah, and there are no people I love so well. I am proud of the fact that I am a member of the Church of Jesus Christ of Latter-day Saints. I am also proud that I was born of goodly parents, and I thank God every day of my life that I was born a member of His Church. I hope and trust that our aim and desires are to live as worthy and consistent members of the Church, and that we will be true and loyal to every

principle revealed in this last day and dispensation.

I love honesty and sincerity, and I believe no other people on earth are as sincere in their belief and faith as are the Latter-day Saints. They are honest in their business and in their religion; they say what they mean, and mean what they say. When it is "Yes," it is "Yes;" when it is "No," it is "No." They are void of hypocrisy so common in the world. I thank God that this people, as a whole, are true and loyal to their faith and to God's will concerning them.

In the Address delivered yesterday the sentiment was expressed that we are hoping for an enlightened investigation of what the world calls "Mormonism." My brethren and sisters, I hope to see the day—and God grant that it be an early one, too—when a just and unprejudiced investigation will be made of all the principles of the Gospel, and the lives of the Latter-day Saints. Never has there been an investigation of any sort calling in question the principles of the Gospel or the lives of the Latter-day Saints that has not proved an advantage to us as a people, and we have been and will be the gainers thereby. I know in my heart that if the enlightened men of this world will take time to inquire into real "Mormonism," what the fruits of it are, half our great battle in this world will be won.

Last night I picked up one of Dickens' works, and after reading the article written by him regarding his visit to an immigrant ship, I thought to myself how many men are laboring under the same misapprehension and predisposition respecting the "Mormon" people as was Charles Dickens, the great

English novelist and writer, before he had made a personal investigation. He thought that "Mormonism" was taking from the shores of England only the scum of the land—the ignorant class. The article referred to tells the object of his visit and what he found, and how utterly astonished he was in finding just the opposite of what he expected. He visited the emigrant ship named "Amazon,"—perhaps there are people in this congregation who crossed the ocean in that ship—and this is what he says:

"My emigrant ship lies broadside on to the wharf. Two great gangways made of spars and planks connect her with the wharf; and up and down these gangways, perpetually crowding in and out, to and fro, like ants, are the emigrants who are going to sail in my emigrant ship. . . . I go out on the poop-deck for air, and surveying the emigrants on the deck below (indeed they are crowded all about me, up there too) find more pens and inkstands in action, and more papers, and interminable complication respecting accounts with individuals for tin cans and what not. But nobody is in an ill temper, nobody is the worse for drink, nobody swears an oath or uses a coarse word, nobody appears depressed, nobody is weeping; and down upon the deck, in every corner where it is possible to find a few square feet to kneel, crouch, or lie in, people in every unsuitable attitude for writing, are writing letters.

"Now, I have seen emigrant ships before this day in June. And these people are so strikingly different from all other people in like circumstances whom I have ever seen, that I wonder aloud, 'What *would* a stranger suppose these emigrants to be!

"The vigilant bright face of the weather-browned captain of the Amazon is at my shoulder, and he says: 'What, indeed! The most of these came aboard yesterday evening. They came from various parts of England in small parties that had never seen one another before. Yet they had not been a couple of hours on board when they established

their own police, made their own regulations, and set their own watches at all the hatchways. Before nine o'clock the ship was as orderly and as quiet as a man-of-war!

"Later in the day, when this self-same boat was filled with a choir, who sang glees and catches for a long time, one of the singers, a girl, sang her part mechanically all the while, and wrote a letter in the bottom of the boat while doing so.

"A stranger would be puzzled to guess the right name for these people, Mr. Uncommercial," says the captain.

"Indeed he would.

"If you hadn't known, could you ever have supposed—?"

"How could I! I should have said they were, in their degree, the pick and flower of England."

"So should I," says the captain.

"How many are they?"

"Eight hundred, in round numbers,—

"Eight hundred what? Geese, villian?" Eight hundred Mormons. I, Uncommercial traveler for the firm of Human Interest Brothers, had come aboard this emigrant ship to see what eight hundred Latter-day Saints were like! And I found them (to the rout and overthrow of my expectations) like what I now describe with scrupulous exactness."

In closing the article the great novelist says this:

"What is in store for the poor people on the shores of the Great Salt Lake, what happy delusion they are laboring under now, on what miserable blindness their eyes may be opened then, I do not pretend to say. But I went on board their ship to testify against them if they deserved it, as I fully believed they would; to my great astonishment they did not deserve it; and my predispositions and tendencies must not affect me as an honest witness. I went over the Amazon's side feeling it impossible to deny that, so far, some remarkable influence had produced a remarkable result, which better known influences have often missed."

My brethren and sisters, all I want in this world, as a member of the Church of Jesus Christ, is for

intelligent men to honestly investigate the lives, the character and the faith of the Latter-day Saints. Are we gaining ground? Certainly we are. There is hardly a stranger that comes into this building and hears the organ—the sweetest toned one in the world—who is not favorably impressed. There is no visitor that attends our services and listens to our choir who does not question the absurd stories told of us. I have met thousands of strangers who have expressed to me the pleasure they had in meeting members of the Church connected with the Bureau of Information, and said that their ideas of "Mormonism" had thereby been completely changed. I have been dumbfounded in meeting hundreds and thousands of leading men and women of this country to find that they knew absolutely nothing of our beliefs and aims, and were ignorant as to what we have accomplished in the past and what we were now doing as a people. Thank God, I have had the privilege of bearing testimony to hundreds concerning your honesty, your virtues, your hopes and aims in life. Many have said to me that they were delighted to learn the truth respecting the Latter-day Saints. I have met hundreds of leading women of the country, and after I had talked with them for ten or fifteen minutes, about the first thing they would say to me would be, "Why, Senator Smoot, I signed the petition asking your expulsion from the United States Senate, because I believed the stories published and told against you and the Mormon Church." But they have been honest enough to say that from that moment they would try to undo all that they had attempted to accomplish against me, and in the future

would guard against such unjust imposition.

My brethren and sisters, I believe I can recognize the hand of God in directing the thought of the best people of this country favorably toward the beliefs and lives of the Mormon people. God grant that future investigations may be honest and enlightened. If they are we will come out of them far advanced, and be recognized as an industrious, honest, and God-fearing people. Instead of holding the theory that we want no one to know what our lives, our aims, our ambitions, and our doctrines are, we desire the very opposite, and want all people, from one end of the world to the other, to understand that we desire them to know us.

I am not ashamed of the Gospel of Jesus Christ, nor am I ashamed of the fruits of "Mormonism." Compared with other people, intellectually, the Mormon people stand almost at the top, according to statistics. Only three States in the Union have a higher percentage than Utah; and, mind you, their larger percentage is so small that it is hardly noticeable. Talk about the Mormon people not believing in education! I say, without fear of successful contradiction, that we believe in it with all our souls. We are spending a great proportion of the tithes in educating our sons and daughters with a view to making them honorable men and women, worthy members of the Church, and stalwart citizens of this great country in which we live.

Some of the thinking men of this country have come to the conclusion that there is something out of balance in modern Christianity. Just the other day I clipped from the "Saturday Evening Post" an arti-

cle which was headed "A Weekday Religion." It says:

"There is a general feeling that the world needs a new wave of religious feeling that shall chasten the materialism of the rich and reconcile the poor to their lot. It is hard to tell whether the churches have lost their hold altogether upon the people today. The evidence is confusing and partial. But it is obviously true that the world never more needed genuine religious conviction to restrain its passions and raise its ideals. When the new religion comes, or the old faith is re-shaped to meet the modern needs, one thing is absolutely certain: it must be a religion that shall deal with men actively six days out of the seven, instead of attending to them only one day."

I will not take time to read the balance of the article. I say to you that the world will have to learn that a religion that is worth considering at all must be a religion that governs each individual seven days in every week, and not merely a part of one day weekly. We hold to that view as a Church, and, therefore, we are sometimes criticised. Some people complain that our religion interferes with the temporal affairs of life. I would not give a cent for a religion that was not a part of, and did not affect, the temporal life of every adherent. God so intended it. That is the kind of religion He has had in every dispensation from the beginning until the present—a religion that appeals to man every day in the week, and every hour in the day.

I notice, my brethren and sisters, time is rapidly passing. I had a number of things I wanted to say to the young people, but the time allotted to me has gone. However, there are a few things I want to now present to the Latter-day Saints. I ask you to consider them as suggestions and each suggestion

a sermon. I hope you will remember them.

While sitting at home last evening I was thinking of some of the things my mother used to impress upon me with the request that I make them a part of my life. I jotted some of them down, and I want to read them to you today. They are as follows:

"Pray to your heavenly Father for His guidance and blessing, and with His love in your heart, rely upon your own strength of body and soul.

"Take for your motto, Faith in God, self-reliance, honesty and industry.

"Inscribe in the most conspicuous place in your home, 'Luck is a fool, pluck is a hero.'"

Let me call your attention particularly to this last saying, because there is a fever of speculation raging among the people, especially in mining stocks, and they are relying upon luck rather than upon the strength of their own brawn and brain.

"Be careful from what source you take your advice, and remember that the great art of commanding is to assume a large share of the work.

"Rise above the envious and wifful liars.

"Place your ambitions, your aims in life away above the goal you intend to reach.

"Remember that energy, indomitable determination, with a proper incentive, are the levers that move the world.

"Don't drink intoxicating liquors. Don't chew. Don't smoke. Keep the Word of Wisdom. Don't swear. Don't read trashy books, and save your time and peace of mind by paying no attention to vicious and lying newspapers.

"Be in earnest. Be generous. Be civil. Love your God and fellow-men.

"Love truth and virtue. Love your country and pray for its success.

"Be strong. We are not here to play, to dream, to drift; we have hard work to do, and loads to lift: shun not the struggle; face it; 'tis God's gift."

"Be strong: say not 'The days are evil; who's to blame?' and fold the hands and acquiesce. Oh, shame: stand up, speak out and bravely, in God's name!"

My brethren and sisters, I hope and pray that the spirit of God will be in your hearts. I want to leave my testimony with you this day that God lives, and that Jesus is the Christ. I also leave my testimony with you that God is at the helm of the ship Zion, and He will never allow it to run upon the rocks, but will protect and guide it. The mission that was placed upon the Prophet Joseph Smith, of establishing the Church of Jesus Christ of Latter-day Saints in this last dispensation, never more to be thrown down or given to another people, will succeed. Let us all be humble. and live in such a manner that our conduct will be worthy of emulation. God give us strength to do this, that our influence may be felt from one end of the world to the other. May our young people be pure in heart and pure in their lives, live according to the laws of God and receive His blessings; which I ask in the name of Jesus Christ. Amen.

Brother William D. Phillips rendered a tenor solo, entitled "The Perfect Life."

ELDER RUDGER CLAWSON.

Unusual musical talent among the Latter-day Saints.—Character of community indicated by their popular songs. —Sublime themes of hymns sung by Latter-day Saints.

Brethren and sisters: The Latter-day Saints are not only studious, thoughtful, and reverent, but they

are also a musical people. In evidence of this, like my brother who has just preceded me, I point to this great organ, which is an outward symbol that speaks in tones of eloquence of our love of music. I point to the congregational hymns of praise that ascend during these conference times from the Tabernacle of the Lord, the influence of which I am sure must penetrate into the heavens. I point to the Tabernacle Choir, which, under the capable leadership of Brother Evan Stephens as conductor, and Brother John J. McClellan as organist, have accomplished great achievements within our knowledge. I point to the numerous choirs in the 700 wards of the Church, some of which have greatly distinguished themselves. The members of the Tabernacle Choir, especially, in concert and upon the Sabbath day, and also at the general Conference, have captivated and charmed the Latter-day Saints by their splendid work; and you will remember that the Tabernacle Choir appeared in competition with other choirs before the nations of the earth, at the World's Fair. While they did not receive the first prize, yet in the estimation of very many people, strangers as well as friends, they were entitled to it; but our Choir did win the second prize, and surely that was sufficient honor to satisfy the most ambitious of choirs or choir-leaders, and will give them influence and prestige that will attach to them to the latest generation. It seemed that the world could not concede the first prize to the "Mormon" singers, and consequently there was a great combination effected, consisting of the very best and choicest choral singers of Wales and the United States, to defeat this purpose, which was

all very proper, I suppose, but we feel highly honored in the victory won by the Choir.

I want to say to you that I believe we are most profoundly influenced by the songs which we sing. Some writer has said, in substance, that if you will show me the songs which a people or a community sing, then I will tell you the character of that community. There is much truth in this statement. I hold before you a book which is entitled: "Sacred Hymns and Spiritual Songs," for the Church of Jesus Christ of Latter-day Saints," and I declare that this is one of the most remarkable books in the literature of the Latter-day Saints. It comprises 460 hymns, about seventy of which treat upon five great and important themes, and they are as familiar to the Latter-day Saints as the A B Cs. The themes to which I allude are as follows:

Jesus Christ, the Lord; Joseph Smith, His prophet; the Book of Mormon; the founding of Zion; and the Millennium.

Jesus, the Christ. We believe that He was and is the Son of the living God—not in some mysterious, unaccountable way, but naturally. We believe that we are the children of God, and that Jesus is our elder brother; and we are confirmed in this belief, because the Father and the Son appeared to the youthful prophet, Joseph Smith, and the Father said: "This is my beloved Son; hear Him." Surely, we should sing of the Lord. You will find in the hymn book eleven great hymns treating upon His life and labors, His suffering, and death, and his resurrection. Let me call your attention to them only to remind you how familiar the Latter-day Saints are with these beautiful

hymns of praise. The first two lines of each are as follows:

"Jesus, once of humble birth,
Now in glory comes to earth."

"Come, O Thou King of kings,
We've waited long for Thee."

"Redeemer of Israel,
Our only delight."

"A poor wayfaring man of grief,
Hath often crossed me on the way."

"Glory to God on high,
Let heaven and earth reply."

"Arise, my soul, arise,
Shake off thy guilty fears."

"He died! the Great Redeemer died,
And Israel's daughters wept around."

"I know that my Redeemer lives;
What comfort this sweet sentence gives!"

"Behold the great Redeemer comes
To bring His ransomed people home."

"Behold the great Redeemer die,
A broken law to satisfy."

"How great the wisdom and the love
That filled the courts on high."

The Lord never works in a direct way, by revelation, or word of mouth, among the people of the earth, except He has a prophet, a man who holds the keys of authority to officiate in the ordinances of the Gospel, who possesses the sealing power, to seal on earth and it shall be sealed in the heavens, to loose on earth and it shall be loosed in the heavens, to remit sin on earth and it is remitted in the heavens. Such a prophet was Joseph Smith, and he stands at the head of this great, last dispensation. Surely in our songs of praise and thanksgiving we shall speak of the murdered prophet, the man who, with his brother, laid down his life for

the testimony of Jesus, and for the founding and establishing of this great work. You will find in the hymn book six notable songs that refer to the Prophet and which are perfectly familiar to the Latter-day Saints, and are sung upon frequent occasions:

"Our God, we raise to Thee,
Thanks for Thy blessings free."

"Come listen to a prophet's voice
And hear the word of God."

"We thank Thee, O God, for a prophet
To guide us in these latter days."

"Praise to the man who communed with
Jehovah,
Jesus anointed that 'Prophet and Seer.'"

"The Seer, the Seer, Joseph the Seer,
I'll sing of the prophet ever dear."

"O give me back my Prophet dear,
And Patriarch, O give them back,"

I have sometimes thought that the fame of Isaiah, the prophet, rests largely upon his predictions concerning the coming forth of the Book of Mormon and those relating to Zion. In speaking of this remarkable book, the ancient prophet says that "It whispers from the dust," whispers of a people long extinct, and "The truth springs from the earth." Is it not so? This wonderful book embraces the fullness of the Everlasting Gospel. It harmonizes in principle and doctrine with the Holy Bible, and instead of weakening strengthens it, and certifies to the glorious truths set forth therein. Surely we will sing of the Book of Mormon. You will find in this hymn book five splendid songs respecting the Book of Mormon, the first lines of which are as follows:

"What was witnessed in the heavens?
Why, an angel, earthward bound."

"Hark! ye mortals. Hist! be still.
Voices from Cumorah's hill."

"An angel from on high
The long, long silence broke."

"The happy day has rolled on,
The truth restored is now made known."

"Go, ye messengers of glory;
Run, ye legates of the skies."

Great and glorious were the predictions of Isaiah, concerning the founding of Zion. In one place he says: "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many people shall go and say: Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem." And in another place the prophet says: "Fear not, for I am with thee. I will bring thy seed from the east, and gather them from the West; and I will say to the North: Give up, and to the South: Keep not back; and I will bring your sons from afar, and your daughters from the ends of the earth, even all who bear the name of the Lord." O, what a glorious theme is this, Zion of the latter-days! Shall we not celebrate such a great subject in praise, and in thanksgiving? It is done. You will find in the hymn book 26 inspired songs respecting Zion, too many to be read upon this occasion, but I will name a few that are most prominent among them. These are familiar to us all, and

will immortalize the writers who penned them under the inspiration of the Almighty:

"The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled."

I hardly need to go further, this is a text in itself.

"Glorious things of thee are spoken,
Zion, city of our God."

"On the mountain's top appearing,
Lo, the sacred herald stands."

"Zion stands with hills surrounded—
Zion, kept by power divine."

"Come, come, ye Saints, no toil nor
labor fear,
But with joy wend your way."

"The Spirit of God like a fire is burning!
The latter-day glory begins to come
forth."

"O, ye mountains high, where the clear
blue sky
Arches over the vales of the free."

Now, brethren and sisters, let us refer for a moment to the fifth great theme. We are passing through trying times which are testing the souls of men. There are thunders and lightnings, and vapors of smoke, and earthquakes, and the sea heaving itself beyond its bounds. There is commotion in the midst of the nations, and men's hearts are failing them for fear. These things will all pass away. Latter-day Saints! Hold on to the faith; be firm; be patient; be steadfast; be true to the cause; be true to Zion.

Surely we will sing of the great Millennium. You will find herein five songs which emphasize in a very striking manner the opening of a thousand years of peace and rest:

"Softly beams the sacred dawning
Of the great Millennial morn."

"Come let us anew our journey pursue,
Roll round with the year."

"Let us pray, gladly pray,
In the house of Jehovah."

"Now let us rejoice in the day of salvation,
No longer as strangers on earth need we roam."

"Sons of Michael, He approaches!
Rise, the Eternal Father greet."

And the glorious hymn that was sung this morning:

"Though deep'ning trials throng your way,
Press on, press on, ye Saints of God!"

And there are some miscellaneous songs in the hymn book which are worthy of mention, and worthy of our profound consideration. They set forth some of the most glorious truths that have been given to the Latter-day Saints. Let me remind you of:

"O my Father, Thou that dwellest
In the high and glorious place."

"God moves in a mysterious way
His wonders to perform."

"Should you feel inclined to censure,
Faults you may in others view."

"Prayer is the soul's sincere desire,
Unuttered or expressed."

"School thy feelings, O my brother,
Train thy warm impulsive soul."

"Do what is right; let the consequence follow."

"O say, what is Truth?"

And last but not least:

"My country, 'tis of thee,
Sweet land of liberty,
Of thee I sing."

It seems to me—to use a strong expression—that the atmosphere of our mountain home is charged and surcharged with the spirit of melody. Is it any wonder that the great prophet of former times should proclaim: "For the Lord shall comfort Zion; He will comfort all her waste places; and He will make her wilderness like Eden, and her desert like the garden of the Lord; joy and gladness shall be found therein, thanksgiving, and the *voice of melody*."

May the Lord bless us. May His peace be upon the congregations of Israel. May His choicest blessings rest upon our President and his counselors. This is my prayer, and I ask it in the name of Jesus Christ. Amen.

ELDER HEBER J. GRANT.

Commendation of labors of Elders Lyman and Penrose.—Endorsement of truths advocated by other speakers.—Three vitally important questions, and answers thereto.

I would have been happier had it fallen to my lot to have more than eighteen minutes to talk to you; but as the people in this city are inclined to criticise anybody who talks in meeting beyond four o'clock, unless I forget myself, for the first time in this Tabernacle, I shall stop at four o'clock—I mean at twelve o'clock. I have forgotten myself already, you see. If I were in Arizona, or Mexico, or Canada, or some place other than Salt Lake, I would feel at perfect liberty to talk ten or fifteen minutes beyond the time, and not expect to be censured by the Saints. We have so much good preaching and so much good singing here that we apparently get

tired of it. I notice that some times when the Tabernacle choir gives a concert very few people attend; I suppose they hear the choir so often for nothing that they do not care to pay for the privilege.

After an absence of three years and a half, I rejoice to return to my mountain home. I rejoice in the progress of the work of God at home or abroad. I wish to say to fathers and mothers who have sons in the European Mission that they are doing their duty, they are boys to be proud of.

While in Japan, I prayed to the Lord with all my heart, in the woods of that country, that I might be permitted to succeed Brother Lyman as the President of the European Mission. And why? Because I knew from my experience in following him in the Tooele Stake of Zion that he would have all the holes filled up, the bridges made, and the roads in good condition. I knew that I would find the Mission well organized and everything in fine shape, with a good foundation upon which to build. I built upon that foundation, and the young missionaries seconded my efforts there. God blessed us in our labors, and there was an increase of our Church work in that land during my administration. I feel that there will be still greater increase under the administration of Brother Penrose, because of the foundation laid by Brother Lyman, seconded by my efforts. When people say that the Latter-day Saints do not believe in education and investigation, they simply tell that which is not true. Last year, in the British Isles alone, over four million tracts were distributed by the elders, and those tracts were principally written by Elder Charles W. Penrose.

In ability to expound the Scriptures, Brother Penrose has that qualification pre-eminently. I once heard a man talking with Rev. Dr. Iliff on the railway train. (They did not know I was in the seat behind.) This man said to Iliff that he had heard nearly every great preacher in the United States, but that when he was in Salt Lake City he had heard in the Mormon Tabernacle the best and most logical sermon he had ever listened to. He asked Dr. Iliff, "Who is your great Mormon preacher out there?" Iliff said he didn't know any great Mormon preacher. "Why," said the man, "you must know that man; there could not be another one like him." "Well," replied Iliff, "I don't know who you mean." "Well, who edits the Mormon paper out there?" "Oh! that's Penrose," said Iliff. "That's the fellow," said the man; "he preached the best and most logical sermon I ever heard in my life." Thin as I am, that put fat on my ribs; but it seemed to kill off Iliff. It was like pouring a bucket of cold water on his head, and he moved away from the man; he didn't want any more of it. This man who preaches such a fine sermon is today President of the European Mission. I tell you that, with all the intelligence in the British Isles, there is no man there who, with the Bible as the standard, can confute Brother Penrose. We are not ashamed of our religion. We know the Gospel of Jesus Christ is true. We have set our light so that it can be seen of all men.

I call your attention to a little tract written by President Hugh J. Cannon, entitled, "Why." It gives reasons why our young men without college education, with little experience, and without polemic train-

ing, can meet the wisest and best informed and cause many of them to lay down their sectarian ministry and embrace the principles of truth and salvation, as taught by the Latter-day Saints. They are successful because we have the truth, and the divinity of the work in which we are engaged is beyond question.

I endorse with all my heart every word that is in the declaration to the world that was read here yesterday. I endorse the remarks made by our President and by all the other speakers. I want to endorse the Word of Wisdom. I have been in only two or three Stakes since I have been home, and the Presidents of those Stakes have told me that there is an increased sale of tea, coffee and tobacco among the Latter-day Saints. In our social gatherings, too many of the people, some holding official positions, drink tea or coffee. Therefore, I endorse all that I heard yesterday on the Word of Wisdom before I withdrew to attend a funeral. I understand there was more said afterward, and I endorse that, too. I heard of one of the brethren who was awakened from sleep at the close of a sermon, and he got up and bore testimony to the truth of what had been said. He was asked how he could do it, and he replied: "Because I know the speaker would not say anything that was not true." So I bear testimony to all that was said here yesterday by the servants of the Lord on the Word of Wisdom, including that which was said after I left. It is a law of God; President Brigham Young declared it to be such, therefore, we are breaking one of the commandments of God if we fail to obey the Word of Wisdom.

I want to endorse what Charles Dickens wrote, that was read here today by Brother Reed Smoot. Wherever the Latter-day Saints go proclaiming this Gospel, it is the pick and the flower of the people that embrace it. It is honest men and women who embrace the truth; and when they hear the word of God they rejoice in their souls. They are full of integrity, and they show their integrity by sacrificing, if need be, for the advancement of this cause.

I endorse all the good things said here by Brother Clawson regarding the songs of Zion. God Himself said, in a revelation to Emma Smith, who was given the mission to choose the hymns that would be acceptable to Him, that His soul delighted in the song of the heart; "yea, the song of the righteous is a prayer unto me, and it shall be answered in blessing upon their heads." I hope that when the next psalmody is published they will be able to find room enough in it to put in the fourth verse of many of our best hymns. One of the finest hymns we have is one of those that Brother Clawson referred to, "Come, come, ye Saints!" It is my favorite. When I think of the travels of our fathers and mothers; when I think of their singing that song, many of them laying down their lives in the spirit of the words, "And should we die before our journey's through, Happy day, all is well!"—when I realize their integrity and devotion, I pray God to make us worthy of such fathers and mothers as those who sang this song from their hearts, for many of them did lay down their lives before their journey was through. I endorse all the good things that

have been said during this Conference.

I want to read here something from a book written by one of America's foremost statesmen, which I had the pleasure of reading in nearly all the conferences of England:

"A few years ago a certain man, with good opportunities for the investigation and a probability of sincere answers, asked every young preacher whom he met during a summer vacation these questions:

"First, Yes or no, do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?

"Not a man answered Yes. Each man wanted to explain that the Deity might be a definite intelligence or might not; that the 'latest thought' was much confused upon the matter, and so forth and so on.

"Second, Yes or no, do you believe that Christ was the Son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?

"Again not a single answer with an unequivocal, earnest Yes. But again explanations were offered and in at least half the instances the sum of most of the answers was that Christ was the most perfect man that the world had seen and humanity's greatest moral teacher.

"Third, Do you believe that when you die you will live again as a conscious, intelligence, knowing who you are and who other people are?

"Again, not one answer was unconditionally affirmative. 'Of course they were not sure as a matter of knowledge.' 'Of course that could not be known positively.' 'On the whole, they were inclined to think so, but there were very

stubborn objections,' and so forth and so on.

"The men to whom these questions were put were particularly high-grade ministers. One of them had already won a distinguished reputation in New York and the New England states for his eloquence and piety. Every one of them had had unusual successes with fashionable congregations.

"But every one of them had noted an absence of real influence upon the hearts of their hearers and all thought that this same condition is spreading throughout the modern pulpit.

"Yet not one of them suspected that the profound cause of what they called 'the decay of faith' was, not in the world of men and women, but in themselves. How could such priests of ice warm the souls of men? How could such apostles of interrogation convert a world?"

What are the answers of every Latter-day Saint who goes out to preach the Gospel of Jesus Christ to these questions? The answers are Yes! Yes! Yes! without a moment's hesitation. And the same answers will be given by each ten-year-old child in any of our Sabbath schools. We believe in God the Father. We believe in Jesus Christ, the Son of God, with a divinely-appointed mission, the Savior of the world. We believe that we shall exist eternally, and that we shall have a conscious knowledge of ourselves, and of others. We are married for time and for all eternity. We have God's truth to give to the world. We court the light of day; we court investigation. We say to all the world, God lives, and we are made in His image. We say to all the world, Jesus is the Christ, and we know it. We say to all the world, Joseph Smith was God's prophet. I bear my testimony that I know that God lives, that I know that Jesus is the Christ, that I know that Joseph Smith was a Prophet of God. God bless you all. Amen.

PRESIDENT JOSEPH F. SMITH.

Important interrogations.—Emphatic response.

I want to give this congregation the opportunity of answering yes or no to the questions that have been read by Brother Heber J. Grant, namely :

"First, Yes or no, do you believe in God, the Father; God a person, God a definite and tangible intelligence—not a congeries of laws floating like a fog through the universe; but God a person in whose image you were made? Don't argue; don't explain; but is your mind in a condition where you can answer yes or no?

"Second, Yes or no, do you believe that Christ was the son of the living God, sent by Him to save the world? I am not asking whether you believe that He was inspired in the sense that the great moral teachers are inspired—nobody has any difficulty about that. But do you believe that Christ was God's very Son, with a divinely appointed and definite mission, dying on the cross and raised from the dead—yes or no?

"Third, Do you believe that when you die you will live again as a conscious intelligence, knowing who you are and who other people are?"

Every man and woman in this congregation that can answer yes to these questions, say yes. (There was a universal response from all over the house.) And every one that bears the name of Latter-day Saint in this vast congregation that cannot say yes, let him say no. (Not a single response.) Brother Heber has told us the truth. There is no doubt in the minds of Latter-day Saints in relation to the existence and personage of the Lord God Almighty, who is the Father of our Lord and Savior Jesus Christ. There is no doubt in the minds of Latter-day Saints that Jesus is the Son of God, being begotten of the

Father in the flesh. And there is no Latter-day Saint in all the world but knows as truly and as fully as God can impart that knowledge to the soul of man, that he shall live again after death, and that men and women shall be associated together as God has ordained and they have been united by His power, to dwell together forever and forever; and they shall know as they are known, they shall see as they are seen, and they shall understand as God understands; for they are His children. I wanted to say this much in confirmation of the faith of the Latter-day Saints with reference to the questions that have been asked here, and that cannot be answered by the sectarian world, because they have not the faith or the knowledge to answer them. Latter-day Saints can answer them, because God has revealed the knowledge to them in this day through the Prophet Joseph Smith, and by the testimony of the Spirit of God in the heart of every faithful Latter-day Saint.

The choir and congregation sang the hymn :

For the strength of the hills we bless
Thee,
Our God, our fathers' God;
Thou hast made Thy children mighty,
By the touch of the mountain sod.

AUDITING COMMITTEE'S REPORT.

President Joseph F. Smith read the annual report of the Church auditing committee, as follows :

Salt Lake City, March 20, 1907.

President Joseph F. Smith and Counselors.

DEAR BRETHREN—We, the undersigned members of the general

Church auditing committee, beg leave to report as follows:

We have carefully examined the accounts of the Trustee-in-Trust, Presiding Bishopric, the Deseret News, the Latter-day Saints' hospital and other business concerns in which the Church is interested, for the year 1906. We find that the accounting in the various departments is properly done; every dollar received has been correctly entered, and the disbursements under your direction have been economically and wisely made for the exclusive benefit of the various interests of the Church. And we heartily endorse your judicious and conservative administration.

The Church is to be congratulated upon the fact that the Church bonds have been redeemed, that the Church is entirely free from debt and has sufficient funds on hand to meet necessary requirements.

Your brethren,
(Signed.) RUDGER CLAWSON,
REED SMOOT,
W. W. RITER,
C. W. NIBLEY,
A. W. CARLSON,
*General Church Auditing
Committee.*

President Anthon H. Lund moved that the report of the auditing committee be accepted and approved by the Conference. The motion was seconded, and carried unanimously.

Benediction was pronounced by Bishop Orrin P. Miller.

Afternoon Session.

The meeting was called to order at 2 p. m., President Joseph F. Smith presiding.

The choir sang the hymn:

Lo! the mighty God appearing,
From on high Jehovah speaks!
Eastern lands the summons hearing,
O'er the west His thunder breaks.

Prayer was offered by Elder J. Golden Kimball.

The choir sang the hymn:

We're not ashamed to own our Lord,
And worship Him on earth;
We love to learn His holy word,
And know what souls are worth.

ELDER SEYMOUR B. YOUNG.

I am very grateful, my brethren and sisters, for this privilege, and I cheerfully respond to the call made upon me, believing that I have the confidence, the faith and the prayers of my brethren and sisters; and I ask a continuation of these favors at this time, in my behalf; praying that the Lord may inspire me to say those things that will be for your edification as well as mine.

I rejoice that I have a name and standing in the midst of this people. How great you look to me this afternoon I can hardly tell you. The immense capacity of this building filled with human beings, your faces all turned toward the speaker, is, indeed, an inspiring sight. I am grateful to the Lord for this conference, for this grand assemblage of His children, for the united vote that you gave this morning, and in respect to questions on doctrinal points that were given you to answer this forenoon. The way they were answered is in strict keeping with the spirit of the faith you have adopted. When President Brigham Young entered the Salt Lake Valley in 1847, he raised himself upon his elbow, in the carriage

of Brother Woodruff, where he was reclining, and looked over the valley, from the mouth of Emigration Canyon, and said: "This will do; drive on, Brother Woodruff; this is the place for the gathering of the Saints." That saying was prophetic, as manifest in the events which have transpired since that vision to the prophet of the Lord, and evidenced in the prosperity that has attended the people. Their united faith has drawn them together in greater numbers year by year, and so I believe it will continue to be.

In relation to the document that was read in your hearing yesterday, I endorse every word of it now in my testimony as I did in my vote yesterday. I am delighted with the prospect, which I consider is brighter today than ever before, that the whole world shall learn of the faith of this people; and our probable future destiny will be studied with greater interest, I believe, by the thinking people of the world, than it has been heretofore. The truth of the old song is evidenced to me today: "Zion is growing; give us room that we may dwell." If this were not so, I think that some of us would feel very much disappointed. The work of the Lord is destined to make progress; it means progression. In the common parlance of the times, this work "has come to stay," and, having come with this purpose, it must grow; it must extend, because it cannot stand still. If there is any project that comes to a stop, retrogression, a movement backward, is the natural condition that ensues.

In regard to the beautiful exposition that was made this morning of the hymns we sing, I was delighted with the statements made by

Brother Clawson, and the allusion to those hymns by Brother Grant and others. I was also interested in the reference that was made to the sacred purpose that the Saints have in their hearts, while diligently laboring in the stakes and wards of Zion.

My brethren and sisters, I believe firmly in the doctrines you have so honestly announced today to be your convictions, that the God of heaven lives, that He is our Father, the Father of our spirits, the Creator of the universe; that from His presence we have come to our earthly probation; that He chose His well beloved Son, Jesus of Nazareth, to be the Savior of the world. He was the only begotten of the Father. That is the stand we take in regard to the matter of relationship between God the eternal Father and His Son, Jesus Christ. As Brother Smoot properly observed today: If any of our Sunday School children, ten years of age, had been in that congregation of ministers, and had been asked the question: "Do you believe in a personal God, of body, parts, and passions?" every Sunday School child would have answered that they do believe in such a God. They have been perfectly taught in these matters, and so have the Saints, not alone by the doctrines of the Church, but we also endeavor to individually obtain a living testimony that God lives, that His Son Jesus Christ lives, and that the Holy Ghost is a personage of spirit. We believe in the passage of scripture which gives an account of the baptism of the Savior. John was baptizing in the river Jordan, and the Savior came to him and asked for baptism, but John forbade him, saying: "I have need to be baptized

of thee, and comest thou to me?" and Jesus said: "Suffer it to be so now, for thus it becometh us to fulfill all righteousness," and so he suffered Him, and they went down into the water. As they came up out of the water and stood upon the bank of the river, a voice was heard from heaven, saying: "This is my beloved Son, in whom I am well pleased;" and the Holy Ghost descended upon Him in the sign of a beautiful white dove.

In a Sunday School gathering in the city of New York, not long ago, (not a Latter-day Saints' Sunday School, however), a young lady teacher approached the minister who was presiding over the school, and asked: "How shall I teach God to my children—the class that I am teaching?" The minister replied: "You must teach God according to the intelligence of those whom you are teaching." The lady replied that this did not answer her question. Then the minister appealed to the congregation, and asked if there was any one present who would answer the question of the lady; and it is said that a "Mormon" elder who was present volunteered this information on the subject: He referred them to the first chapter of Genesis where God declares that He "created man in His own image, and in His own likeness—male and female, created He them." This was in keeping with the teachings of Scripture, and no doubt satisfied the query that was in the mind of the lady, as no further questions were asked. We have declared in our articles of faith that "We believe in God the eternal Father, and in His Son Jesus Christ and in the Holy Ghost. We believe that mankind will be punished for their own sins and not for

Adam's transgression." This doctrine is in perfect accord with the teachings of the Holy Scriptures, and harmonizes with the divine teachings given through the Prophet Joseph Smith in the day and age in which we live. When the Savior was upon the earth he gave the promise: "If any will obey the doctrine that I teach he shall know whether it is of God, my Father, or whether I speak of myself. It is the Gospel of the Lord Jesus Christ that this people have been called to teach, and to exemplify in their lives. Although there has always been some opposition to the truth, ever since the Church was organized, that has not, however, resulted in staying its progress. The Church of Christ, the ordinances of God's house, and the organizations of the Holy Priesthood are upon the earth, and they will remain until they have accomplished the purposes that the Lord has designed.

It was fortunate for us, my brethren and sisters, that the Church was organized under the protection of the constitution of this great government. This grand constitution and government was established under the inspiration of Almighty God by our revolutionary fathers, and we have had the privilege of living under these favorable conditions, and becoming numerous and strong; and the State in which we live is now one of the bright stars in the galaxy of our national starry host. We are proud of the State of Utah; we are proud of the products of Utah. We are proud of our boys and girls, and we are not afraid to compare them with any that the world can produce, for moral, physical, and intellectual strength. The Gospel net has gathered people from many nations of

the earth, we are therefore a cosmopolitan people, and the mixture has produced a race of men and women gigantic in health and physical powers, as well as in moral and intellectual development, and their understanding of Gospel philosophy. There was no cold, dead response, no myth, no shadow in the answers on Gospel philosophy that were given this morning. Every man and woman knew what they were declaring. They understood the questions they were answering. They knew in their hearts that God lives, and that Jesus is the Christ. They also know that Joseph, the prophet, through the inspiration of the Almighty, brought to pass the organization of the Holy Priesthood upon the earth; that Zion is being built up, and Israel is being gathered, through the efforts of that mighty prophet and those who have followed him.

My brethren and sisters, I pray the blessings of the Lord upon you. I testify that the Gospel is true. I know that my Redeemer lives. I know that Joseph Smith was a prophet of God, and that we are being led under the prophetic influence of the Spirit of God today, by His servants who preside over us. Amen.

ELDER RULON S. WELLS.

The present conference has been to me full of the deepest interest. To my mind, this has been a memorable occasion, one that has made an impression upon the people, and which, I believe, will make an impression upon the world; for, in the declaration of principles that has been adopted and approved by the

Latter-day Saints, in conference assembled, is a plea for fair play, for justice. It is a plea to the world not to believe the misrepresentations that have been sent out by the enemies of this people. It is the protest of a great people against being maligned by a world which has been misled by unscrupulous men and women. I echo the sentiment expressed, that it is better to represent ourselves than to be misrepresented by others. It appeals to me that that is the proper thing for us to do. I endorse with all my heart the principles set forth in that document. They are principles that have been taught to me from my infancy. They are not new to the Latter-day Saints. It is something that we do not need to deliberate upon. The moment we heard the declaration of these principles every soul was ready and prepared to vote upon the proposition. They are principles that are dear to our hearts. They have been revealed from heaven in the dispensation in which we live. I also endorse and believe that all the good that has been spoken of Zion and her people is true. There are no better people upon the face of the earth than the Latter-day Saints, and whatever superiority we have attained to is the direct result of obedience to these principles which our Father has revealed unto us. While I believe these things with all my heart, nevertheless there is danger that we might think we have already attained to so much excellence that we should stop. I wish to bear witness that there is ample room for improvement among the Latter-day Saints, as well as in the world at large.

The Gospel we have received is

the Gospel of repentance; and during this conference, it seems to me, a great deal of stress has been laid upon that principle. Sometimes we are prone to think that because we have yielded obedience to the principles of faith and repentance and have received baptism by immersion for the remission of sins, we have no further need of repentance. My brethren and sisters, we have daily need of this saving principle of repentance. It should apply to our daily lives. The one great reason why the world does not accept the message which is borne by the missionaries of this Church is because they are not willing to practice the principle of repentance. There seems to be a deep-seated feeling among people—I mean the higher class of people—that they have no need of repentance. And sometimes many of the Latter-day Saints appear to think similarly. The truth is, we all need repentance, day by day, in the common, ordinary walks of life. Repentance is a saving principle, and we will be saved through yielding obedience to that law. We are inspired to it through the faith we have in God our Eternal Father. Without repentance we cannot grow spiritually, we cannot advance. It is because we have to some degree repented and turned away from evil practices and bettered our lives, that we can today point with pride to the condition of the Latter-day Saints as compared with other people in the world. Repentance is not simply a grieving and mourning over sin. It is something to influence us in every business transaction, in every dealing that we have, in every labor we perform. When we arise in the morning it

should be with a determination that through our faith in the Lord we are going to live in obedience to His laws and commandments, that we are going to apply the principle of repentance by turning away from every evil deed; and if I deal with my brother, that dealing will be honest, and if I speak I will speak the truth.

Some people have an idea that if we become so religious that we must take the Lord into consideration in everything we do we will become so holy and so good that nobody can speak to us. People say, "Oh, he is altogether too good," and he is referred to as "goody-goody"—as if it were possible for men to be too good. I recollect talking with a gentleman a short time ago, and he referred to a certain individual as being altogether too good. I asked him the question, Is it possible for a man to be too good? Oh, yes, he said; and then he went on to describe a certain individual whom he knew, saying that he was altogether too good. He described a man who was somewhat fanatical, a sort of a bigot, a sanctimonious hypocrite, and called him "too good!" Why, that is not goodness at all. A man cannot be too good. Can a man be too honest? No. Can a woman be too virtuous? No. Neither can anyone be too good. The trouble is, none of us are good enough. So we need to improve by a practice of that saving principle of repentance, that will eventually make us like our Heavenly Father. If we find that we are dealing in a way that our Father will not approve of, repent, because we are doing wrong; and never stop repenting until we can harmonize our con-

duct with the will of our Father in heaven. Repentance is a saving law. We all have weaknesses, and we may confess them freely; it is good to do so. But we must not glory in our weaknesses. We must not think it possible for us to walk too closely to the line. We should be ambitious to become better every day, by a practice of this principle. Our prayers to the Father are a practice in the principle of repentance. If we go before Him in the spirit of prayer, with broken hearts and contrite spirits, the spirit of repentance is with us. By practicing this principle we learn to know ourselves; we behold our weaknesses because we are trying to overcome them, and as we become conscious of them, and have a desire to overcome them, we grow stronger day by day.

The kingdom of God has been likened to a city set upon a hill, whose light cannot be hid. Such will be and is the position of the Latter-day Saints today. They are as a city set upon a hill whose light cannot be hid. Never mind the calumny that goes abroad in the land, never mind what people think of us. I am not half so much concerned in what they may think of us as in what we must think of ourselves, and what is the truth in regard to our own condition. If we are living up to the laws and commandments of God, if we are dealing righteously one with another, if we are practicing the principles that the Lord has revealed, our light will shine, and the whole world will behold it. May the Lord help us to be always on the alert, always willing to improve, always full of the spirit of repentance, is my prayer, in the name of Jesus. Amen.

ELDER BRIGHAM H. ROBERTS.

Of late years it has been the custom of the Church to publish in pamphlet form the proceedings of the annual and semi-annual conferences of the Church, and I presume that the present conference will be no exception to that rule. I take it for granted, therefore, that the important document presented by the Presidency of the Church and accepted by the conference in behalf of the Church will be published in the proceedings of this conference. It will find its way into the hands of the Elders who are engaged in the foreign ministry, and I doubt not but it will furnish them with very important data, by which they can meet much of the misunderstanding and some of the misrepresentation that obtains in the world concerning the work of the Lord in these last days. In view of this probable use of the document, I have it in mind to make a supplemental contribution, in the way of argument and historical illustration of some one or two points in it, which, while it may not be of so very much interest to you, may yet be of some use to your sons and husbands who are abroad in the world on missions.

You will remember that we express a desire in the document (and I say "we" advisedly; for while the document is signed by the Presidency of the Church, it becomes "ours" by reason of the unanimous adoption of it in this conference) to live at peace with all men. We desire to live in peace and confidence with our fellow-citizens of all political parties and of all religions, is the hope expressed. Then attention is called to the fact that there exists a doubt as to our ability to so live with our fellow-citi-

zens, because we believe in revelation from God, and that a revelation may come from Him at any time, even as He wills, as He may determine, and upon whatsoever subject He may choose to reveal Himself to His Church. For the sake of accuracy I quote the passage I have in mind verbatim.

"It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith that God now reveals Himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have, each for himself, in the sphere in which he moves, special right to such revelation; that the President of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills; and finally that, in the mind of every faithful Latter-day Saint, such revelation, in whatsoever it counsels, advises or commands, is paramount. Furthermore it is sometimes pointed out that the members of the Church are looking for the actual coming of a Kingdom of God on earth, that shall gather all the kingdoms of the world into one visible, divine empire, over which the risen Messiah shall reign. All this, it is held, renders it impossible for a 'Mormon' to give true allegiance to his country, or to any earthly government."

In relation to that expressed fear we say:

"We refuse to be bound by the interpretations which others place upon our beliefs, or by what they allege must be the practical consequences of our doctrine. Men have no right to impute to us what they think may be the logical deduction from our beliefs, but which we ourselves do not accept. We are to be judged by our own interpretations and by our actions, not by the logic of others, as to what is or may be the result of our faith."

At first glance a statement of that

kind may seem very bold and somewhat egotistical. It is not, however, without illustrious example and precedent if we need precedent to guide our conduct, which, of course, we do not especially need; still if there are illustrious examples that justify such a position as this, there can be no harm in referring to them. The position here taken is not only the position of the Church of Latter-day Saints, but is the position also of the great Catholic Church. Rev. Dr. John Milner, a most able exponent and defender of the Catholic faith, in his great work, "The End of Religious Controversy," published at the commencement of the nineteenth century, quotes with approval one of the early Christian fathers—Tertullian, of the second century of the Christian era—upon that subject, as follows. By the way, the Christian father is criticising the attitude of some of the heretics and reproving their presumption in using the Scriptures against the Catholic Church, he says:

"Heretics are not to be allowed to appeal to Scripture, since they have no claim to it. Hence it is proper to address them as follows: Who are you? Whence do you come? What business have you strangers with my property? By what right, Marcion, [one of the heretics against whom Tertullian was contending] by what right are you, Marcion, felling my trees, by what authority are you, Valentine, [another heretic] turning the course of my streams? Under what pretense are you Appelles removing my land marks? The estate is mine. I have the ancient, the prior possession of it. I have the title deeds delivered to me by the original proprietors. I am the heir of the apostles; they have made their will in my favor; while they disinherited and cast you off, as strangers and enemies."

Dr. Milner, quoting with approval St. Vincent of Lerins (who flourished at the end of the Fifth century) on the question as to how the children of the Church were to use the scriptures so as to discern truth from falsehood, quotes the father as saying:

"They are to interpret the divine text according to the tradition of the Catholic church." (*End of Religious Controversy, Letter X.*)

Dr. Milner himself, in his controversy with Protestants (1801-2) says:

"I have reminded you, that no prophecy of Scripture is of any private interpretation; and I have proved to you that the whole right to Scripture belongs to the Church. She has preserved them, she vouches for them, and she alone, by confronting the several passages with each other, and with tradition authoritatively explains them. Hence it is impossible that the real sense of Scripture should ever be against her and her 'doctrine; and hence, of course, I might quash every objection which you can draw from any passage in it by this short reply: The Church understands the passage differently from you; therefore you mistake its meaning." (*End of Religious Controversy, Letter XII.*)

So with reference to our Scriptures. The Church, and the Church alone, holds the right of interpretation; and we are not bound to accept either the interpretation or the logical deductions built thereon that are made by others than the Church.

I desire now to put in the record another important quotation; one that has a bearing on the supposed impossibility of our giving true allegiance to government because we look for the coming of the kingdom of God. This time I quote not from a churchman, but from a great historian. At one time it was strongly

doubted in England if Catholics, who held allegiance to the Pope, who regarded him as infallible as an interpreter of questions of faith and morals, and themselves subject to his spiritual direction—it was doubted if Catholics were capable of genuine allegiance to the British government; or if the Jews, who looked for the coming of a Messiah to stand at the head of a great and dominating Hebrew state, could give such allegiance to Great Britain as would warrant their participation in her civil affairs. These principles were discussed by Lord Macauley in his Essays, and I read you an extract from one of them:

"It passes for an argument to say that a Jew will take no interest in the prosperity of the country in which he lives, that he will not care how bad its laws and police may be, how heavily it may be taxed, how often it may be conquered and given up to spoil, because God has promised that, by some unknown means, and at some undetermined time, perhaps 10,000 years hence, the Jews shall migrate to Palestine. Is not this the most profound ignorance of human nature? Do you not know that what is remote and indefinite affects men far less than what is near and certain? The argument, too, applies to Christians as strongly as to Jews. The Christian believes, as well as the Jew, that at some future period the present order of things will come to an end. Nay, many Christians believe that the Messiah will shortly establish a kingdom on the earth, and reign visibly over all its inhabitants. . . . Now wherein does this doctrine differ, as far as its political tendency is concerned, from the doctrine of the Jews? If a Jew is unfit to legislate for us because he believes that he or his remote descendants will be removed to Palestine, can we safely open the house of commons to a 'fifth monarchy' man, who expects that, before this generation shall pass away, all the kingdoms of the earth will be swallowed up in one divine empire?

"Does a Jew engage less eagerly than

a Christian in any competition which the law leaves open to him? Is he less active and regular in his business than his neighbors? Does he furnish his house meanly because he is a pilgrim and sojourner in the land? Does the expectation of being restored to the country of his fathers make him insensible to the fluctuations of the stock exchange? Does he, in arranging his private affairs, ever take into the account the chance of his migrating to Palestine? If not, why are we to suppose that feelings which never influence his dealings as a merchant, or his dispositions as a testator, will acquire a boundless influence over him as soon as he becomes a magistrate or a legislator. . . . To charge men with practical consequences which they themselves deny, is disingenuous in controversy, it is atrocious in government."

Discussing the principle in hand still further, and with that wealth of illustration so characteristic of him, our author says:

"The doctrine of predestination, in the opinion of many people, tends to make those who hold it utterly immoral. And certainly it would seem that a man who believes his eternal destiny to be already irrevocably fixed is likely to indulge his passions without restraint, and to neglect his religious duties. If he is an heir to wrath, his exertions must be unavailing. If he is preordained to life, they must be superfluous. But would it be wise to punish every man who holds the higher doctrines of Calvinism, as if he had actually committed all those crimes which we know some Antinomians to have committed? Assuredly not. The fact notoriously is that there are many Calvinists as moral in their conduct as any Arminian, and many Arminians as loose as any Calvinist.

"It is altogether impossible to reason from the opinions which a man professes to his feelings and his actions; and in fact no person is ever such a fool as to reason thus, except when he wants a pretext for persecuting his neighbors. A Christian is commanded, under the strongest sanctions, to be just in all his dealings; yet to how many of the twenty-four millions of professing Christians

in these islands would any man in his senses lend a thousand pounds without security? A man who should act, for one day, on the supposition that all the people about him were influenced by the religion which they professed, would find himself ruined before night; and no man ever does act on that supposition in any of the ordinary concerns of life, in borrowing, in lending, in buying, or in selling. But when any of our fellow-creatures are to be oppressed, the case is different. Then we represent those motives which we know to be so feeble for good as omnipotent for evil. Then we lay to the charge of our victims all the vices and follies to which their doctrines, however remotely, seem to tend. We forget that the same weakness, the same laxity, the same disposition to prefer the present to the future which makes men worse than a good religion, makes them better than a bad one."

There is one other quotation I desire to make, and this time from an eminent American statesman, not long since deceased, and I trust that he will for a long time live in the memory of the Latter-day Saints, cause of the evident fairness that he manifested in dealing with the questions in which the Church was involved in the recent investigation had before the Senate Committee on Privileges and Elections. Influenced, though perhaps unconsciously, but influenced, I believe, by the doctrine of Macaulay just set forth, Senator Hoar, of Massachusetts, said:

"We have no right to deal, in determining Mr. Smoot's case, with any article of religious faith of his; and I suppose further—now I speak only for myself—that I have no right to impute to him what I think may be the logical deduction from his beliefs, but which he himself does not accept. He is not obliged to be judged by my logic as to what is the result of his creed. That is the great source of all religious persecution and tyranny in this world."

Here, then, is where we stand on this question of the interpretation of our doctrines—we insist upon our own interpretation—we refuse to be bound by the interpretation of others, or by what they may consider logical deductions from our beliefs; and in this position we are sustained by the example of the great Catholic Church; by such authorities as Macaulay and Senator Hoar; and, what is better still, by the reasonableness of the thing itself. And now, placing our own interpretation upon our own doctrines, “We deny,” to use the language of the Address read and adopted by this conference—“We deny that either our belief in divine revelation, or our anticipation of the coming kingdom of God, weakens in any degree the genuineness of our allegiance to our country. When the divine empire will be established, we may not know any more than other Christians who pray, “Thy kingdom come, Thy will be done, in earth as it is in heaven;” but we do know that our allegiance and loyalty to country are strengthened by the fact that while awaiting the advent of the Messiah’s kingdom, we are under a commandment from God to be subject to the powers that be, until He comes “whose right it is to reign.”

These things may not be of so much interest to you as some others would have been, but I desired to set a statement of these principles and arguments into the record of this conference. May the Lord bless them to the good of our cause, is my prayer. Amen.

Sister Della Daynes sang the sacred solo, “Jerusalem.”

ELDER JOSEPH W. McMURRIN.

In standing up in the midst of this great congregation I trust I may be assisted by my Heavenly Father to say such words as shall be appropriate and profitable for you to hear. In common with my brethren, who have already addressed those who have assembled in these conference meetings, I can say that my heart has been made happy, and I have felt in very deed to praise the name of my Maker, for giving me standing in the midst of the Latter-day Saints, and for giving me fellowship with my brethren with whom I am privileged to labor. We believe, my brethren and sisters, that our Father in heaven has called us to the accomplishment of a marvelous work. We feel satisfied that we have not been led astray, and that we are in no way deluded in giving the Church of Jesus Christ of Latter-day Saints our allegiance. I can say as an individual that I could not discover the truth of the work the world calls “Mormonism” through the teaching and persuasion and example of my parents alone, although my parents, before I was born upon the earth, had been convinced of the truth of “Mormonism,” and had separated themselves from their friends, and relatives, and country, for the Gospel’s sake. They were filled with a strong desire that their children might have faith in that Gospel and system of religion that had brought them from a far-off land. I could not comprehend the truth of this work merely because my parents had yielded obedience to it, notwithstanding they were very devout, and believed intensely in the truth of “Mormonism,” and

they sought by every means within their power to transmit to me a knowledge of that truth, and to impress me with the fact that they had planted their feet in the right path. While I believed measurably in the representations they made concerning the principles of Mormonism, because of the honesty of their lives, their uprightness in every action and in every labor to which they set their hands, yet I could learn that Mormonism was the power of God unto salvation only by the revelation of that truth to me as an individual. When I obtained that knowledge it came to me in the very same manner in which it had been revealed to my parents in the land of their birth.

I believe there is a feeling, a conscientious disposition on the part of the young men and women of "Mormondom," to hesitate in saying that they have knowledge concerning the truth of the Gospel, until every doubt has been swept away by the power of the Holy Ghost, and the knowledge has been given to them by the inspiration that comes from our Father in heaven. This revelation of truth to the individual is the secret of the strength of "Mormonism." It is not, as has been supposed and oftentimes intimated, that the ignorant of the world have been gathered together, and that presiding over them are a few men of great intelligence, who have had power to control the people, and to keep them in ignorance. Who are the men, my brethren and sisters, who preside in the midst of the Latter-day Saints today? I cannot help but think and remember that in my life time—and when I consider my age in comparison with the age of President John R. Winder, I feel that I am only a boy—

in my recollection every man who occupies a prominent position in the counsels of the presiding authorities of the Church of Jesus Christ of Latter-day Saints today, has been brought up from the ranks of the people since I attained my majority, with the exception of President Joseph F. Smith alone. They have not come to the positions they occupy through any royal road, or because of any special preference for them or the names they bear, but because of the duties and labors they have faithfully accomplished in assisting to build up and bring to pass the work of our God. It has fallen to my lot, just in recent years, in attending to the labors and responsibilities that have been assigned unto me in the Holy Priesthood, to preside over two of these men who stand today as Apostles of the Lord Jesus Christ. I have directed them in missionary labors, and I have this testimony to bear concerning them: that they are men of humility, that they appreciated the responsibility of the Priesthood that had been conferred upon them, and they honored that authority in the men who presided over them. I take it, my brethren and sisters, that if we were to study the history and the lives of the men who have been called to responsible positions in this Church, we would discover that they had been anxious to keep the commandments of our Father in heaven. We would discover that into their souls had dawned a knowledge of the truth of the glorious Gospel of the Redeemer of men. We would discover that they have been men who, in the early days of their lives, have entered into sacred and secret covenant with our Father in heaven to honor Him and to keep His com-

mandments, and to assist as God would give them light and power, to bring to pass His purposes among the children of men. They have not been men who have been anxious to wield the sceptre of power, rather they have been men who were willing to take lowly positions, willing to accomplish and perform without question every labor assigned unto them; because God had revealed to them that "Mormonism" is the power of God, the true religion of the Redeemer of men, given anew in this great and last dispensation, according to the promises of the holy prophets.

God decreed long ago that His word, in the latter times, should be re-established among men, that the truth should go forth from nation to nation, that the honest among men should be pricked in their hearts by the power of God; and that, by His power and His revelation, they should be brought together from the East and from the West, from the North and from the South, to a place called "Zion," for the very purpose of learning more fully of the ways of the Lord and walking more perfectly in His path. Let us remember, my brethren and sisters, that this is the grand object of our being gathered together. I pray that it may be fully accomplished in our lives. Our hearts, and the hearts of our sainted parents before us, have been pricked by the power of God, we have all been made to know—father and mother, son and daughter—in the same marvelous manner, that this is the truth, the Gospel of the Lord Jesus Christ.

This is my testimony. I rejoice in it; I know that I speak the truth, for it has been given to me by my Father, my Redeemer, my Creator.

Thank God for it, in the name of Jesus. Amen.

AUTHORITIES SUSTAINED.

President Joseph F. Smith presented the General Authorities of the Church, to be voted upon by the assembly, as follows:

Joseph F. Smith, as Prophet, Seer and Revelator and President of the Church of Jesus Christ of Latter-day Saints.

John R. Winder, as first counselor in the First Presidency.

Anthon H. Lund, as second counselor in the First Presidency.

Francis M. Lyman, as President of the Twelve Apostles.

As members of the council of Twelve Apostles: Francis M. Lyman, John Henry Smith, George Teasdale, Heber J. Grant, Rudger Clawson, Reed Smoot, Hyrum M. Smith, George Albert Smith, Charles W. Penrose, George F. Richards, Orson F. Whitney and David O. McKay.

John Smith, as Presiding Patriarch of the Church.

The counselors in the first presidency and the Twelve Apostles and the Presiding Patriarch as Prophets, Seers and Revelators.

First Seven Presidents of Seventies: Seymour B. Young, Brigham H. Roberts, George Reynolds, Jonathan G. Kimball, Rulon S. Wells, Joseph W. McMurrin and Charles H. Hart.

William B. Preston, as Presiding Bishop, with Robert T. Burton and Orrin P. Miller as his first and second counselors.

Joseph F. Smith as Trustee-in-Trust for the body of religious worshippers known as the Church of Jesus Christ of Latter-day Saints.

Anthon H. Lund, as Church His-

torian and General Church Recorder.

Andrew Jenson, A. Milton Musser, Brigham H. Roberts and Joseph F. Smith, Jr., assistant historians.

Horace H. Cummings, General Superintendent of Church Schools.

As members of the General Church Board of Education: Joseph F. Smith, Willard Young, Anthon H. Lund, George H. Brimhall, Rudger Clawson, John R. Winder, Charles W. Penrose, Horace H. Cummings and Orson F. Whitney.

Arthur Winter, Secretary and Treasurer to the General Church Board of Education.

Duncan M. McAllister as Clerk of the Conference.

TABERNACLE CHOIR.

Evan Stephens, Conductor and Manager; Horace S. Ensign, Assistant Conductor; John J. McClellan, Organist; Edward P. Kimball

and Walter J. Poulton, Jr., Assistant Organists; Noel S. Pratt, Secretary; Joseph F. Smith, Jr., Treasurer and Librarian, and all the members.

AUDITING COMMITTEE.

Rudger Clawson, Reed Smoot, William W. Riter, Charles W. Nibley, August W. Carlson.

All were sustained by unanimous vote of the Conference.

The choir and congregation sang:

Now let us rejoice in the day of salvation,

No longer as strangers on earth need we roam,

Good tidings are sounding to us and each nation,

And shortly the hour of redemption will come.

Benediction was pronounced by Elder Andrew Jenson, and Conference adjourned till Sunday morning at 10 o'clock.

THIRD DAY.

Sunday, April 7th, 10 a. m.

Conference was called to order by President Joseph F. Smith, and he announced that, as the Tabernacle could not accommodate all who desired to be admitted, an overflow meeting would be held this morning in the Assembly Hall, under direction of Elder Heber J. Grant.

The choir sang the hymn:

Sweet is the work, my God, my King,
To praise Thy name, give thanks and
sing,
To show Thy love by morning light,
And talk of all Thy truths at night.

Prayer was offered by Elder Byron Sessions.

The choir sang the anthem,
"Rouse, O Ye Mortals."

PRESIDENT ANTHON H. LUND.

Gratifying condition of financial and other records of the Church.—One per cent death rate among members of the Church in Utah, in 1906.—Reasons for observing first day of week as Sabbath, and for believing in resurrection.

Brethren and Sisters: I feel a certain timidity, when I see this large congregation, and have to occupy your attention for a time. I ask that the Spirit of the Lord may aid me in what I desire to say unto you.

I have enjoyed the past sessions of the conference, and I believe all who have been present have been paid for coming, and have felt that

this is the place for the Latter-day Saints. They have enjoyed the addresses made, and have taken part in the business of the conference with pleasure, and everything has been done unanimously.

I was pleased yesterday to hear the auditor's report. I know that it is exactly according to truth. These men who have been appointed to act as auditors, devoted considerable time to go through all the accounts and books kept by the Church, and hence in giving their report they did so understandingly. They gave the true status of the financial affairs of the Church. I am pleased that our accounts are kept in such shape that every cent is accounted for, so that it can be shown how the Church funds have been used. Much credit is due to the Presiding Bishopric and to Brother John Wells for the accurate manner in which the Church books are kept; and as they are kept in the general office, so they are now kept in all the stakes and wards of Zion. Less loss in handling produce has been reported this year than ever before. This shows how well the Bishops are taking care of the things pertaining to the Lord's storehouse.

I am also able to say unto you that the historical and statistical records of the Church are getting into a similar condition of accuracy and completeness. As early as the 6th of April, 1830, the Lord, in a revelation, told the Prophet Joseph that there should be records kept in

the Church; and later on John Whitmer was commanded to write a history of the Church. This is a very important matter. How glad we are that Matthew, Mark, Luke and John applied themselves to the work of writing a part of the history of our Redeemer! If they had not done so, how much we would have missed! We love to read the accounts given us in their gospels, of the beautiful life of our Savior while here upon the earth, and we are very thankful that these records were kept. Likewise we are thankful that we have the record called the Book of Mormon, which contains a history of the earliest settling of this continent. We rejoice that we have the writings of the Nephis, of Alma, and of all those recorders who gave us the history of the Lord's hand dealings with His people upon this land. When Lehi left Jerusalem he saw the necessity of having records with him, and sent his sons back to get the records kept by one of his kinsmen. He obtained the history of the people of the Lord until within six hundred years of Christ. The prophecies of several of the prophets, the accounts from the creation up to that time, were brought with them to this land, and this helped them to regulate their lives, to obey the laws of God, to remember what the Lord had done for their forefathers, and to keep their language purer than they otherwise could have done. As I said, when the Church was organized in our day the Lord commanded that records should be kept. I wish that commandment had been more strictly obeyed and more elaborate records had been kept from the beginning of the Church. What history we have is correct, but John Whitmer's

record and the records of the early recorders of the Church are not very extensive, and if it were not for the history of the Prophet Joseph, and the journals kept by some of our leading men in those early days, our knowledge of the interesting events of that remarkable period of our history would be very meager. We are trying to obtain from journals, letters and correspondence additional historical matter to what we have in the history of the Prophet Joseph, and we gather many interesting facts from precious documents which have been kept in different families. We hope that the descendants of the early members of the Church who kept journals or records of any kind will be kind enough to bring them to the Historian's Office, and give us the opportunity either to keep them or to copy them, in order that the facts recorded may be remembered.

In late years great importance has been attached to the keeping of the statistics of the Church. We have these reports bound, and they give us interesting data, and will be more and more valuable in time to come. In looking over the statistics of the Church for the last year, I find that there has been a substantial increase in the members added to the Church: 542 more births in 1906 than in 1905, and the death rate was considerably smaller—332 less than in 1905. In fact, the death rate in all the stakes of Zion combined does not exceed one per cent. This is quite an item for the life insurance companies. If such a rate could be kept up, the prophecies would be fulfilled that people should live to be a hundred years old. I believe that the mode of living observed by the Latter-

day Saints tends to longevity, and that if the Saints will follow the counsel that has been given in this conference on the subject of the Word of Wisdom, they will add years to their lives. Instead of indulging in appetites that are destructive to the system, they should live plain and simple lives, and they would thereby receive much greater happiness. If, however, they allow themselves to gratify their appetites for strong drink, tobacco or other stimulants, they create an almost uncontrollable longing for these things, and form a habit that is very hard to overcome, and which is ruinous to the functions of the vital organs. I do honor those who, though having strong desires for these things, still do not yield, but resist and overcome their inclinations. Let us try, brethren and sisters, to follow the counsel of the Lord who gave this advice to us, not to take from us the pleasures of life, but rather to increase them; for what is of greater benefit to the human body than health, and health cannot be enjoyed if we go contrary to the laws which the Lord has laid down. I believe that the keeping of the Word of Wisdom, to the extent that the Saints have kept it, is responsible for the low death rate.

I notice also in the statistical report that more of our young people have entered the temples last year than the year before, and they have been sealed by the authority the Lord has given His servants. I would encourage our young people to marry, and to marry right. They should keep themselves pure and free from the sins of the world, that when they wish to marry, their Bishops can give them recommends to the temples, and at the altar of

the Lord they can be sealed for time and for all eternity by that authority which binds on earth and 't shall be bound in heaven. We believe in the eternity of the marriage contract. We do believe in a future life. We gave evidence of this belief in answer to the question asked us yesterday. We believe that life is continuous. We believe in the resurrection, and that the spirit and body will again be united; we believe that we will know as we are known, and that the marriage relation will continue, that husband and wife will dwell together through all eternity, that the love which binds their hearts together upon the earth will not leave them at death, but that it will endure eternally, and hence we encourage our young people to commence their married life in the right way.

There is a matter to which I would like to call the attention of our brethren and sisters, and that is our Sunday meetings. It is a pleasure to visit some of our wards and find every seat taken and our meeting houses full of worshipers. but there are too many wards where the Saints are not so attentive to this duty. We go to the house of worship to receive spiritual food, to be instructed and advised by the servants of the Lord and to worship Him to whom we owe all. He has commanded that we should go to the house of worship on the day appointed, and let us not feel satisfied on that day to stay at home, or think that by reading some good book we can be instructed as well as by going to meeting. Remember that the meeting is the place where we renew our covenants; we partake of the Sacrament, and renew our vows to serve the Lord,

and His Spirit is promised us when we do this in sincerity. It puts us in communion with Him who instituted the Sacrament. It is our duty to go to the table of the Lord and partake of the emblems of His body and blood, but this must be done in the right way. We must not go there with hard feelings towards our brethren and sisters. Those who take part in that sacred ordinance must be one, for if they are not, or are under transgression, or harbor feelings of hatred in their hearts towards any of their brethren, they eat and drink unworthily. The Apostle Paul says that anyone who does so "eateth and drinketh damnation to himself." Consequently we must watch ourselves that we do not so partake of it. Some may say: "If there is danger of eating and drinking unto condemnation, we had better not touch it," but the Lord has given a commandment that we are to partake of the Sacrament, and if we abstain from doing this, we are not fulfilling our duty. It is a great blessing to partake of the Sacrament. In doing it our thoughts go back to Him who gave His life for us, and we make the covenant that we will take upon us His name and keep His commandments, and always remember Him, and we are promised that we shall have His Spirit. In doing this we are blessed and strengthened for the coming week's work.

In regard to the Sabbath day I will say that there is no doubt in the minds of the Latter-day Saints in regard to the day of the week on which we are to worship. In the beginning the Sabbath was commanded to be observed on the seventh day. The Lord rested on that day. Israel observed it very strict-

ly. There are instances where persons were put to death who violated this command of the Lord. There are instances in the Jewish history where the people out of reverence for the Sabbath would not engage in battle on that day. If their enemies, the Gentiles, attacked them on the Sabbath day, they would not defend themselves, hence leaving it very easy for their enemies to gain the victory, so strict were they in the observance of the day which the Lord had appointed. But we observe the first day of the week. Is there any commandment in the Scriptures in regard to this? Reading the New Testament through we cannot find any direct command to change the Sabbath to the first day, and some Christian sects hold that all the rest of the Christian world have gone astray because they keep the first day of the week holy instead of the seventh day. Some have attacked us on this point, and they have said: Your principles are strictly in accord with the teachings of the apostles formerly, but you do not keep the commandment of the Lord in regard to the Sabbath day. We are informed in the Scriptures that the Lord, our Savior, was resurrected upon a Sunday. A week ago we celebrated the anniversary of His resurrection. We believe that He was resurrected bodily; that the man Jesus, the Son of God, did as He had told His disciples He would do: on the third day He took up His body. That same day He appeared to some of the disciples and to some of the women. On the Sunday following He appeared to His apostles, and showed them the marks on His body, convincing the "doubting Thomas" who would not believe unless he should see Him himself. He was gratified to see

the Savior, but he got this gentle reproof: "Blessed are they that have not seen and yet have believed." Thomas doubted at first, but his doubts were dispelled. The admonition is to all of us that we must not reject that which is taught us, just because we have not seen it ourselves. By taking the testimony of others we increase our store of knowledge. By taking the testimony of the apostles and five hundred who saw Jesus at one time, we increase our knowledge to this extent: that we know that one person conquered death. Then we read that other resurrected beings were seen in Jerusalem, having risen from their graves—showing that the resurrection was not confined to Jesus alone, and that it commenced not before, but after, Christ had conquered death.

What an inspiring thought, that death is conquered, that Jesus won the victory over death! It was a great event, worthy of being celebrated and remembered. There is no doubt in my mind that the apostles taught the Saints to come together on the first day of the week—on the Sunday—to make that the day of worship. The Jews, you know, were very strict as to the Saturday, the seventh day, and they dared, perhaps, not neglect that day. Not only did they keep the Sabbath according to the Mosaic law; but we find that they also came together for worship on the Sunday, the Lord's day. They partook of the Sacrament on that day. Paul at one time preached on the Sunday evening so late that one person, falling asleep, fell down from the third story, and was found to be dead, but Paul, by the power of God, raised him from the dead. If you will refer to the Corinthians

you will see that Paul there alludes to the Saints coming together on the Sunday. Writers from the first century tell us that the Christians met on the Sunday and made that their holy day. I believe that this custom was inaugurated by the apostles. The day of the resurrection was of such importance that they made the first day, on which it took place, the Sabbath day, or the holy day of the week. You remember the commandment of the Lord, recorded in the book of Deuteronomy, in regard to the Sabbath day, as follows: "But the seventh day is the Sabbath of the Lord thy God. In it thou shalt not do any work thou, nor thy son, nor thy daughter, nor thy man-servant, nor thy maid-servant, nor thine ox, nor thine ass, nor any of thy cattle, nor thy stranger that is within thy gates, that thy man-servant and thy maid-servant may rest as well as thou; and remember that thou wast a servant in the land of Egypt, and that the Lord thy God brought thee out thence through a mighty hand and by a stretched out arm; therefore the Lord God commanded thee to keep the Sabbath day." One reason is given here by the Lord why Israel should observe the Sabbath, namely, their wonderful deliverance from servitude through His power, and they were commanded to commemorate this event on the seventh day. Is it, then, so strange that the apostles formerly changed the day to remember the much greater event—the event of the resurrection, and that Sunday on which that great event occurred became the Sabbath day unto the Saints?

It is impossible for all to keep the Sabbath day at the very same time all over the globe. If all the people lived on one longitude or

meridian they could keep it at the same time, but as they are now scattered around the globe, there is a great difference in time. For instance, children went to Sunday School in New Zealand yesterday at half past two o'clock. It was Saturday to us; it was ten o'clock Sunday morning to them. The children on the Hawaiian Islands will go to Sunday School about one o'clock today, and it will be ten o'clock then for them. Thus, at a given time it may be Sunday for one set of people and Saturday for people in another place. The teachers in the Hawaiian Sunday School might say today to the children, "Your brethren in New Zealand met yesterday, when it was twelve o'clock here, in their Sunday School," and the children would likely say, Why, they have Sunday School on a Saturday!" The line which divides the time, or which indicates where day begins, is an arbitrary one made by men for the sake of convenience. It is located the very best place that it could be, because there are very few inhabitants that the line will strike. It passes over the Pacific Ocean, and in order that no island shall have Saturday on one side and Sunday on the other, they have turned the line around the groups in the Pacific Ocean, so that those pertaining to the same country, under the same government, may have the same day; but this is all an arbitrary arrangement. If then the Lord accepted the devotions of those who worshiped Him yesterday, calling the day Sunday, and accepts the worship of those living a short distance eastward who call today Sunday, the important question seems to be, not so much the exact time as the fact that one day

in every seven is set apart to be a day of rest.

There are some who strongly argue in favor of the Saturday as the Sabbath instead of the Sunday, and they create in the minds of many a grave doubt as to which day is the correct day to be observed as Sabbath. Where such doubt exists it cannot be removed by any other means than revelation. When the Scriptures are silent on this point, and men do not feel to take tradition as a rule, then they are left without positive knowledge on the subject. The Latter-day Saints are not so left. The Lord in a revelation given to the Saints says:

"And that thou mayest more fully keep thyself unspotted from the world, thou shalt go to the house of prayer and offer up thy sacraments upon my holy day; for verily this is a day appointed unto you to rest from your labors, and to pay thy devotions unto the Most High;"

"Upon my holy day." Which is that day? This revelation was given August seventh, 1831, which was a Sunday. The following paragraph makes it plain that Sunday is the day set apart for worship:

"But remember that on this the Lord's day, thou shalt offer thine oblations and thy sacraments unto the Most High, confessing thy sins unto thy brethren, and before the Lord."

This takes away all doubt from the minds of the Saints, for here through the revelation of the Lord we are told that we are to hold the Sunday holy.

Now, brethren and sisters, let us go to our meetings; let us worship the Lord; let us not feel satisfied to stay at home; but always feel that it is a duty to go to the Lord's

house and there with the Saints partake of the blessings which He has promised. May the Lord bless you all is my prayer in the name of Jesus. Amen.

FAMINE IN CHINA.

President John R. Winder moved the adoption of the following resolution:

"Whereas, The president of the United States has called national attention to the existence of the sore distress in China on account of famine, and

"Whereas, The Lord has greatly blessed the Saints and all the interests of the Church, and,

"Whereas, our Relief Societies have stored up grain against a time of need; now therefore, I move that the Trustee-in-Trust be, and is hereby authorized to appropriate and donate toward the relief of the poor in famine stricken China 20 tons of flour."

ELDER BRIGHAM H. ROBERTS.

My brethren and sisters, I desire to second the resolution offered by President Winder to this conference; and in doing so I desire to call attention to the fact that we are connected with an institution founded of God for the benefit of the whole world, and that it is an institution of world-wide sympathies; that it is an institution whose doctrines recognize the great truth that the children of men are also the children of God, and that all men are brethren. No calamity can fall upon any of our Father's children but what our hearts go out in sympathy to them. I trust also that this movement, which I believe will

be unanimously endorsed by this conference, may bear witness to the wisdom that exists in our methods of collecting means for charitable and religious purposes. Thank God, there is an institution in the earth whose charities are constantly accumulating, that in the very moment of need there is a means of ministering unto the children of men—a circumstance that speaks loudly for the divine wisdom that has made these provisions in the Church of Christ. With all my heart I second the resolution of President Winder.

The resolution was adopted by unanimous vote of the congregation.

Brother Elihu Call rendered a tenor solo, entitled, "Save Me, O God."

ELDER SYLVESTER Q. CANNON.

I rejoice, my brethren and sisters, in being present at this conference this morning; and I have rejoiced exceedingly in the meetings which have already been held. I trust that the few moments I stand before you, my remarks may be directed by the Spirit of the Lord. As has been said by President Smith, I have been called to labor in the Netherlands mission. While I feel that there is a great work to be done here at home, I am happy in the opportunity of going abroad to again preach the Gospel in the nations of Holland and Belgium, because I can assure you that the mission I have already performed in those countries was the most enjoyable time of my life. I believe that no greater joy can come to any one than the joy experienced in the saving of human souls. Our Father has said that human souls are pre-

cious in His sight, and He has given a commandment to His Church that the Gospel shall be preached in all nations, and that every man, woman and child that is able to understand, shall have the opportunity of hearing the Gospel and receiving its blessings, if they believe the same and obey it. I rejoice in this call that has been made, because, as has been said here—more particularly in our priesthood meeting,—the people of those countries, Holland and Belgium, are a sturdy class, and those who are accepting the Gospel are among the best in those nations. They accept the Gospel because they understand the Bible. They have studied the Scriptures, and they are prepared, in very many instances, to receive the truth when the missionaries bring it to them. They seek to live according to the Gospel; they seek to obey its precepts, to live up to its requirements. I feel that they are a good people. I believe that those who have accepted the Gospel will be true, generally speaking, to the end of their lives. The missionaries who have labored in that field have been diligent in their labors. I do not know the present situation with regard to the needs of the mission, respecting elders, but I do know that every man who is prepared to go forth and labor diligently, and in humility, for the progress of this work will be welcomed in the Netherlands mission. I believe there is no more fruitful field anywhere in the world today than that mission. I rejoice in the prospect of the publication of the Doctrine and Covenants in that language, because the people have been longing for that record of revelations. At various times certain sections have been published, but the book

as a whole has not been in their hands; and I feel that it will prove a great blessing, and a great benefit to the saints who have accepted the Gospel there, to have the privilege of reading and studying this important Church work.

I rejoice in the prospects that are before us, my brethren and sisters. I desire to endorse and to sustain every action that has been taken at this conference thus far. I desire to sustain the Presidency of the Church and the Quorum of the Apostles, and every one of the general authorities. I realize that they are men of God, that they are indeed inspired; and that they enjoy the spirit of their calling, which will enable them, and which does enable them, to guide and direct the affairs of this Church in accordance with the will of our Father in heaven. I pray that we as a people may sustain them, that we may be prepared to accept the instructions we receive and to carry them out. For myself, I desire with all my heart to remain true to this work to the end of my life. I desire not only to be true to it, but I desire to be active in its behalf, for the furtherance of the work and the fulfilment of the responsibilities which the Lord has placed upon us. May the Lord bless us, and may we carry with us, wherever we go, the spirit of this conference; may we seek to fulfill and carry out the instructions which have been given, or which may be given to us, is my prayer, in the name of Jesus, Amen.

ELDER WILLIAM H. SMART.

(President of Uintah Stake.)

In speaking briefly, my brethren and sisters, of matters pertaining to the Stake over which I have been

called to preside, I sincerely hope that I may be actuated by the spirit of truth—the spirit of this conference. It was, as I remember, last June when I was called to preside over the Uintah Stake of Zion, and in the month of August, having then been released from my labors in the Wasatch Stake, with my family I went immediately to Vernal, the headquarters of the Uintah Stake. The territory within the confines of the Uintah Indian Reservation, which had recently been thrown open for settlement, was placed within the organized Uintah Stake. The Uintah Stake proper had been organized twenty years. Brother Samuel R. Bennion, of Salt Lake County, was called as the first President of that Stake. Prior to that it was presided over by Jeremiah Hatch, as a presiding Elder, acting under the President of the Wasatch Stake, Abram Hatch. The Uintah Stake as it is now comprised is bordered on the east by Colorado, and on the west by the Wasatch Stake of Zion. It is in a general direct line between Salt Lake City and Denver. It holds an intermediate position between the country traversed by the Union Pacific railway and the Rio Grande railway, and consequently it bids fair to be pierced by another continental railroad in the near future, which will facilitate the growth and interests of that country, which I verily believe has a great future. Speaking in a general way, the Uintah basin is about 125 miles by 90 miles. It is of an oval shape. It is one of the best watered sections of the State of Utah. The main streams that flow into it are the Strawberry, Duchesne, Lake Fork, Uintah, Ashley, Green river, and White river, with their numerous tributaries. The soil has a

sterile aspect; and one who goes from a grassy country will look upon it as a rather forbidding land; but, like the soil of many parts of Southern Utah, and other places in the West where the land seems to be sterile, when it is blessed by irrigation, it is exceedingly fertile. There were some very glowing statements made with reference to this land prior to the opening of the Uintah Indian Reservation, and they were sometimes somewhat overdrawn. A great many people rushed there expecting to see an Eldorado, an oasis,—well cultivated farms and orchards, the products of the Indians' labor under the tutelage of the government, and when they found that the country had to be made, many of them were dissatisfied and went away, not to return. Some of these people have scattered broadcast unfavorable statements concerning the land, and the impression has got out that there is so much mineral matter in the soil that it will continue sterile and barren. But upon the Uintah Indian Reservation territory last year there was some as fine cereals raised, as well as watermelons, potatoes and other vegetables, as I have ever looked upon. This is perhaps a strong statement, but I was myself exceedingly surprised to see the fine results of husbandry in this virgin soil the first year. I firmly believe that the prediction made by President Lyman, at the re-organization conference last June, will be fulfilled, wherein he stated that the time would come when that district would be looked upon as one of the most important parts of the State of Utah. I want to say to you brethren and sisters who are not satisfied where you are, who have not sufficient land, and not sufficient means to

increase your acreage, and are looking for homes elsewhere, I do not know of a better place than the Uintah basin. I speak of this in truth. I thank God I have got the spirit of love for that country, since I am called to preside over it, but I thank Him too that my heart is not closed against other parts of His footstool. I feel in this matter very largely as that character into whose mouth the immortal Shakespeare put these words: "Not that I love Caesar less, but that I love Rome more." So I feel with reference to the Uintah basin—not that I love other lands less, but that I love the Uintah basin more.

As to the people in that land who have assisted in the reclamation of the old Uintah Stake of Zion, I feel to speak of them in the highest praise. Brother Samuel R. Bennion is a man of sturdy qualities, conservative, well-balanced, economical, active in his labors, and he has taught the people there how to wrest from mother earth the necessities of life, and then to hold them as sacred trusts, as their stewardships, under the hands of God. Under his guardianship and guiding hand the people are becoming thrifty and progressive. His counselors have ably assisted him in the work. I find that many of the people there are descendants of fathers and mothers from Utah and Salt Lake counties, and they are a very fine class of people. The majority seem to be progressing, yet among them we find some who have been indifferent in the lands from which they have come, and they continued indifferent. Some have even forsaken the faith of their fathers, but, perhaps you remember that at various times the Apostles and other missionaries have gone into the Stake and held

meetings, and I am thankful to say, they have reaped a rich harvest; yea, I am glad to report that some of the most active workers in the Church there today have been reclaimed by the administrations of these men of God.

There are three general ways to approach that land. One by means of the Rio Grande railroad as far as Heber, and thence east into the Uintah basin. Another by way of the Rio Grande railroad to Price, and thence by wagonroad. Another leaving the Rio Grande railroad at Mack, just over the dividing line between Utah and Colorado, taking there the Uintah railroad, a small branch that passes over the Book Cliff mountains, and enters the Uintah basin, having its terminus at Dragon. From there you take team conveyance, and it is one day's drive to Vernal. There are many people settling on that land who are not of the Latter-day Saints' faith, and I am pleased to state that, as a rule, our people and our brothers and sisters of other faiths, or of no faith, are dwelling in peace together. They are uniting in the building up of that country, and there is very little of that spirit which, I am sorry to say, we breathe to some extent when we come into the atmosphere of this city, the principal place of Zion. There is great credit due to the Uintah Railroad Company in building that little railroad from Mack to Dragon; and, while it was done largely from a commercial standpoint, yet some of those connected with it have felt an interest in that country from almost its early settlement, and they have a sentimental pride in seeing its development, as well as satisfaction in receiving a reasonable amount for the expenditure of their means. This railroad

passes over the Book Cliff range; you who have traversed it will remember that the descent is very precipitous, and that the railroad takes a serpentine course. There are some portions where you can see the railroad track curves seven or eight times. It shows the wonderful ingenuity and determination of this company in building that road.

The Presidency and High Council of the Uintah Stake are united. All the wards are presided over by men of God. There are six wards and four branches, and others in embryo. Much of the territory of the old Uintah Reservation is comprised in one ward—the Duchesne—and there are several branches under its protectorate. As the country grows it naturally will be divided up into more wards. Last winter there was excellent missionary work done in that Stake. There was a missionary committee of the High Council appointed, and they acted in connection with the Bishoppers of the wards, and had as assistants all of the home missionaries, the Stake Presidency, the High Council, and all the teachers in the various wards. They divided the work of the Stake among them. They went into each teachers' district and visited the homes of every family. In those visits there was a representation of the Stake authorities, of the Bishopric, and of the teachers of that district. They visited every home, regardless of the faith of the residents. After the teachers' district was finished, then they held a general district meeting, calling all the families of the saints together within that district. After this was done in all the teachers' districts in the respective wards, then there was a general meeting held, calling to-

gether all the people of the various districts. The brethren testified that they had never witnessed a greater outpouring of the Spirit of God; and through their efficient labors quite a number have become investigators.

May God bless us, brethren and sisters, that we may continue endeavoring to do His work, spread the truth, reclaim the soil, and redeem ourselves through the blessings of the Gospel. I ask it, in the name of Jesus. Amen.

ELDER GEORGE TEASDALE.

The re-establishment of the Church of Christ.—Fulfillment of ancient prophecies.—Testimony concerning personality of the Father and the Son.—A knowledge of God necessary to obtain eternal life.—Unrighteous dominion cannot be exercised by the Priesthood.

I am deeply grateful to God, my Eternal Father that I have the privilege of attending this glorious conference to hear "the glad tidings of great joy," and the good things that have been said in defense of the work of the Lord. I am thankful for the privilege of being a member of the Church of Jesus Christ of Latter-day Saints, and that it has pleased the Father to give me a testimony concerning the divinity of this work. For a great many years, I have been advocating the principles of the Everlasting Gospel. It is wonderful to me, that at my advanced age, I enjoy the measure of life and health that I do, and that I have been enabled to attend the meetings of this conference and to rejoice in the spirit and influence thereof.

I know that the Church of Jesus Christ of Latter-day Saints is the Church of the Lamb. I know that

God hears and answers prayers; and it seems to me perfectly consistent that we should trust in the Lord. Viewing this immense congregation, looking upon the glorious sight it presents, I am impressed with this wonderful gathering of precious souls, the redeemed of the Lord who have accepted the principles of the Everlasting Gospel, and who have a living testimony, so that they know His will. As I say, sometimes, "We know what we know." We are perfectly certain, but we cannot always explain it. I know that Joseph Smith was a true prophet of God. How do I know it? He taught the same principles that were taught by the Messiah and His apostles on the eastern continent; the same principles that were taught on this western continent, when the Lord Jesus Christ visited the ancient Nephites, when He revealed Himself unto them, and instructed them in His doctrines. And in these last days the Lord inspired His servant Joseph, and revealed His mind and will unto him concerning the organization of the Church of Christ upon the earth, with the same principles as taught anciently, and with the signs following the believers. It seems to me a very natural thing that God the Eternal Father should manifest Himself unto His servant Joseph Smith, then a boy, whom He had ordained from before the foundation of the earth to usher in the dispensation of the fulness of times. I believe that "Known unto God are all things from the beginning," and I believe that He knew everything concerning the establishment of His Church upon the earth in these last days. This Church has been properly organized, for the Lord Jesus Christ Himself organized it. He organized it

with "apostles and prophets, evangelists, pastors, and teachers," "for the work of the ministry and for the edifying of the body of Christ." "Ye are the body of Christ and members in particular." In consequence of this organization, the inhabitants of the earth have the opportunity, if they desire it, to become the disciples of Jesus Christ. Joseph Smith was a disciple of Jesus Christ. Hyrum Smith, his brother and fellow martyr, was also a disciple of Jesus Christ. They manifested by their integrity the truth of the principles they advocated.

This wonderful organization has been brought about in fulfilment of prophecy,—the coming of John the Baptist to restore the Aaronic priesthood; the coming of the prophet Moroni, bringing forth the Book of Mormon, containing the fulness of the everlasting Gospel; the coming of Peter, James, and John, restoring the keys of the holy apostleship and the sealing power, so that there might be a representative upon the earth, with authority to seal upon the earth and it should be sealed in the heavens. Also, the coming of Elijah to turn the hearts of the children to the fathers, and the fathers to the children; and the voice of one crying in the wilderness: "Prepare ye the way of the Lord, make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: And the glory of the Lord shall be revealed, and all flesh shall see it together, for the mouth of the Lord hath spoken it." "Comfort ye, comfort ye my people, saith your God. Speak ye comfortably to Jerusalem, and cry unto her, that

her warfare is accomplished, that her iniquity is pardoned: for she hath received of the Lord's hand double for all her sins." We are on the eve of the fulfilment of these precious promises.

It had to be that there should be a testator upon the earth who knew that God was a personal being. The Apostle Paul said: "God, who at sundry times, and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by His Son, whom He hath appointed heir of all things, by whom also He made the worlds, Who being the brightness of His glory, and the express image of His person, and upholding all things by the word of His power, when He had by Himself purged our sins, sat down on the right hand of the Majesty on high." From this we know that the Lord Jesus Christ was the express image of His Father's person, but this knowledge of God had been lost, and consequently it had to be restored, and in that restoration we have obtained the testimony that we declare.

The Lord said that whoso would "do the will of the Father should know of the doctrine." Is this vast congregation deceived, and under the dominion of priestcraft? Can it be asserted that this concourse of intelligent people did not know what they were saying when they declared this morning, with united voice, that they knew that God lives; that Jesus is the Christ; and that Joseph Smith was a true prophet sent of God? How do we know it? By our experience, the signs following the believer, the testimony coming through obedience. The Lord promised us this knowledge and He has fulfilled His promise. Paul said he was not

ashamed of the Gospel of Christ, for it was "the power of God unto salvation," and "therein was the righteousness of God revealed,—from faith to faith." The Lord said that to know God and Jesus Christ, whom He hath sent, is eternal life. If we could not obtain this knowledge we certainly would come short of eternal life. It is a kindly dispensation that the Almighty has given unto us in the restoration of this knowledge by the spirit of revelation—that Spirit which revealed unto Peter that Jesus was the Christ. The Lord told Peter how it was brought about: "Blessed art thou, Simon Barjona." What for? Because he said he knew that Jesus was the Christ, the son of the living God. How did he obtain that knowledge? By the spirit of revelation, the same Spirit that we have in this day. "Blessed art thou, Simon Barjona, for flesh and blood hath not revealed this unto you, but My Father which is in heaven. And I say also unto thee, That thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it." The gates of hell cannot prevail against the spirit of revelation.

This knowledge comes to the believer in the Lord Jesus Christ, through obeying the principles of the Everlasting Gospel. No matter what our circumstances, we may, if we desire, obtain the fellowship of the Holy Ghost, and the Holy Ghost imparts light and truth, illuminating our minds and impressing us so that we are enabled to understand, by having "eyes to see and ears to hear," and the understanding heart. This the Latter-day Saints claim to have; and I know they have it, for I have had years of experience,—longer than

ever I anticipated, having passed my 75th year—having advocated these principles ever since 1852. I know they are true. But this knowledge does not inspire me with the spirit of contention. I do not contend with anybody to try to impress upon them what I believe or know. The Lord said to the Nephites that contention was not of Him, but was of the devil. I notice that the Latter-day Saints who love the principles of eternal life, are cheerful, happy, and satisfied; they have a living testimony. I notice, on the other hand, that people who do not have that testimony, who do not have the fellowship of the Spirit of God, are dissatisfied and contentious. The Apostle Paul has given us a rule whereby we may judge these things. He said: "For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this: Thou shalt love thy neighbor as thyself. But if ye bite and devour one another, take heed that ye be not consumed one of another. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the Spirit, and the Spirit against the flesh: and these are contrary the one to the other: so that ye cannot do the things that ye would. But if ye be led of the Spirit, ye are not under the law. Now the works of the flesh are manifest, which are these: Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in the time past,

that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. If we live in the Spirit, let us also walk in the Spirit." That is how I understand it. That is the difference manifest between the two spirits. There is the spirit of hatred, the spirit of contention, falsifying, lying, slandering, and all manner of unrighteousness. Do the leading men of the Church—the First Presidency and Apostles—manifest this disposition? No. They are men of God, men of long-suffering, who love the Lord Jesus Christ and would not do anything to grieve His Holy Spirit, if they knew it. We are united in preaching the Everlasting Gospel. We find no fault with anybody else; it takes us all our time to advocate the truth.

I am thankful that I have the privilege of standing before you, my beloved fellow-laborers—you presidents of stakes, and counselors, and high-councilors, who aid us by your faith, prayers, and loyalty. It is impossible to express the affection we have for you. Having passed from death unto life, we know that we love the brethren, as the Apostle John expresses it. You know that we love you, and you know that we do not presume to exercise any unrighteous dominion, or anything of the kind, but that we are striving for the furtherance of the purposes of the Almighty in the establishment of His righteousness upon the earth.

I thank you, as a member of the Council of the Apostles, for your

faith and prayers. You see me to-day in the enjoyment of health. About twelve months ago I was not in that condition. I passed through the narrows, but my life was preserved. I have needed your faith and prayers, and I am thankful unto you that I have had them, for the Lord has healed me, and He has prolonged my life upon the earth, in answer to your prayers. I am grateful that you have sustained me. I feel my own unworthiness, and I would not dare to exercise any unrighteous dominion, or go to any foolish extreme to have my own ways or notions carried out.

I know that the First Presidency, and the brethren of the Twelve, are men of God. I bear this testimony, that the Church of Christ is established upon the earth by the power of God; that we hold the Everlasting Priesthood; that we have authority to call the sinner to repentance, to baptize by immersion for the remission of sins, and through the laying on of hands that they may receive the gift of the Holy Ghost. We have the privilege of advocating the doctrine of the Lord Jesus Christ, and administering in His holy sacrament. I am thankful that I have the opportunity of declaring these precious truths at this wonderful conference. Seventy-seven years ago, the Church of Jesus Christ was restored to the earth. Think of the inspiring meetings that have been held here. All glory to God the Eternal Father, who by His power and might has brought about this wonderful gathering, through Jesus Christ. Amen.

The choir and congregation sang the hymn:

We thank Thee, O God, for a Prophet,
To guide us in these latter-days;
We thank Thee for sending the Gospel
To lighten our minds with its rays;
We thank Thee for every blessing
Bestowed by Thy bounteous hand;
We feel it a pleasure to serve Thee,
And love to obey Thy command.

Benediction was pronounced by
Elder Henry F. McCune.
Conference adjourned till 2 p. m

Overflow Meeting.

An overflow session of the Conference was held in the Assembly Hall at 10 a. m. Elder Heber J. Grant presided, and Prof. Charles J. Thomas conducted the singing.

The congregation sang the hymn, "We thank Thee, O God, for a Prophet."

Prayer was offered by Elder John W. Woolley.

The congregation sang the hymn:

O, say, what is truth? 'Tis the fairest
gem
That the riches of worlds can produce;
And priceless the value of truth will be
when
The proud monarch's costliest diadem
Is counted but dross and refuse.

ELDER NEPHI PRATT.

(President of Northwestern States Mission.)

Brothers and sisters, I approach this duty with much misgiving, because I am not accustomed to preaching to large congregations. I hope that the same Spirit that has been in the former meetings of this conference may rest upon this congregation, and inspire those who

shall address us this morning. Our brethren can speak impressively when the inspiration and power of God is upon them, and their words are then profitable to those who hear; therefore, I pray that you will bless the brethren by petitioning the Lord that their words may be inspired, and all of us be fed with the bread of life. The object of my particular thoughts and affection is the Northwestern States Mission, with its elders and scattered Saints, and a little more than two million inhabitants. I love Zion, with its temples, tabernacles, institutions of learning, and its people, of course, above all things in the earth; but my time is occupied in the missionary field, and a man speaks generally of that which he is accustomed to do, in which his heart is interested.

We have about thirty-eight of the sons of this people, from Idaho and Utah, in my mission, and there has not been a man in it for five years, with perhaps two exceptions that come to my mind, but who has faithfully obeyed the Word of Wisdom. A few have come to me and expressed regret that they had not been properly taught to pray in the family circle; because their father had done most of the praying. Some of these young brethren really made their first effort to learn to pray when we called upon them to kneel with us at headquarters, when they joined the mission. As a rule, they become devout, and make splendid missionaries. We had one in our corps who was a remarkable example of what may be overcome by determination and the aid of the Spirit of the Lord. He said to me on one occasion: 'Brother Pratt, before I came on this mission I was addicted to the use of spirituous

liquors, and tobacco, and was a cigarette fiend. I was also inclined to profanity, and I have had a fight to wage with myself that few elders that come into the mission field have ever had. But I smoked my last cigarette after I accepted the call, and have never smoked since; I have never since taken a glass of liquor of any kind, and I have kept the Word of Wisdom strictly. I rejoice to say that this young man made a splendid missionary. He came home and doubtless will be a shining light. His father and mother were able to look into the eyes of a virtuous young man who had truly repented, and found the Lord. I have no doubt he will be a good son, a good husband, and a good father, if the Lord blesses him with children. This is what a mission is doing occasionally for wayward sons of this people. There are none among my elders that have defiled themselves with sin.

My field is open to the sons of this people, because God appoints them. I want you to know that however your sons come to me, my heart is open to receive them, because the Spirit of the Lord makes me feel thus toward them. But O ye Saints, see to it that your sons are prepared to come virtuous, honorable and noble examples of righteous training.

Now, brethren and sisters, one word about the schools in Zion, where the boys are receiving an education. I have seen the benefit to the elders who have studied in the Church schools on the line of missionary work. If your means are sufficient, and you can give your sons who are expected to take missions a training in the Church schools, you should do so, that they may come to the mission field somewhat

prepared, comprehending the first principles of the Gospel, and able to pray. Furthermore, let your boys and girls be trained to sing the hymns of Zion. If I could get some more good singers up in my country I would be much pleased.

Brethren and sisters, I bless you, as one who loves God, and with a heart full of thanksgiving for this great conference, in the name of Jesus Christ. Amen.

ELDER SAMUEL O. BENNION.

(President of Central States Mission.)

My brethren and sisters, it affords me much pleasure to have the privilege of attending conference, and being able to meet you here in Salt Lake City this spring. I have listened with much interest to the remarks of Brother Pratt, knowing that he has spoken from experience and that he is interested in the work of our Father in his mission.

We have a large number of the sons and daughters of Zion in the Central States mission, about a hundred and forty-five of them. I wish we had a hundred more to assist in the great work that is being done in that mission. In the state of Missouri alone, where there are perhaps two million people, we have only about twenty-four elders, and some of the counties of that state have never been canvassed by a Mormon missionary. We are receiving inquiries and invitations for us to send the elders to visit them, that the people might become acquainted with the principles and doctrines of Christ as they are set forth and taught by the Latter-day Saints. I am glad also to say that

in that state, where they were so unfriendly to us once, there is now a feeling of friendliness toward us. In the city of Independence, where we have recently located our headquarters, the people generally are quite friendly. They meet us on the street and shake hands with us, as though they had met us before. Apparently they feel like we have resided with them always, and there is not the spirit of antagonism that there was once. I am very thankful to the Lord that this is the case, that we are living in peace with our neighbors, although it is a stronghold of the reorganized church. A number of the lay-members of that organization are attending the services that we hold. The second or third Sunday we were there we had to rent a hall in Independence in order to accommodate the people—people who had belonged to the Whitmerites and to various other off-shoots from the Mormon Church. They are attending our classes in the Sabbath Schools. Two old gentlemen told me, a few days before I left, "We are interested in your work; we love the Book of Mormon that you use as a text book in your Sabbath School." One of them said, "It sounds good to me; it is the first time I have been interested in it since my youth." They belonged to the Whitmerite church, but, they said, "We are going to investigate, we are going to stay with you and see what you have to teach us."

The work of the Lord is growing in the Central States mission. Brother Duffin, who labored and presided there before I did, laid a good foundation, and we are getting along nicely, and enjoy our labors. The elders are honest and energetic; I don't think we have a drone in

the hive ; we distribute in the neighborhood of two thousand books each month. These elders are busy holding meetings, and find many inquirers, perhaps three to where we used to have one, and they are laboring zealously for the upbuilding of the Church and Kingdom of God. I want to tell you, brethren and sisters, that you should assist them here at home. Pray for the success of these elders, that they may not be led astray, but that they may remain faithful and patriotic in the great work that they have been sent forth to perform. And when you write to the missionaries, your sons and daughters, write letters that are encouraging, and don't write things that will make them homesick. That feeling does not come from our Father in heaven, and we should not be instruments in causing it to arise in the hearts of the elders. That has been one of the troubles we have had to contend with, people at home writing things that have a tendency to discourage the elders. The people at home should assist the elders in keeping the spirit of their mission and calling.

I love the work of the Lord, the work in that mission, and every elder engaged in it; they are united and willing. They are men of God, working for the building up of His Church and Kingdom, and they are not idlers. I don't know of one instance of an elder that is not doing his duty at the present time, to the best of his ability. They are trying to keep the commandments of the Lord, and laboring zealously. Ninety per cent of the elders in that mission travel without purse or scrip; today you could find about a hundred and twenty of these young men trudging through that country,

from north to south, without money, preaching the Gospel, delivering tracts, holding meetings and disposing of books. The Lord is blessing them, and they seldom have to sleep out of doors. We have recently held four conferences, and I think that not more than three of our elders reported that they have laid out during the past six months. I tell you, the Lord will bless any man who goes out to preach His Gospel according to the method that He has commanded, that is without purse or scrip, especially where you can. We have some places, however, where our elders are not permitted to travel without purse or scrip, but in those cases the responsibility is not upon our shoulders. If we are faithful in our labors no one can arise and accuse us of neglect. After this life, when these elders meet any of the men or women to whom they have borne a faithful testimony, and have said to them, "I want you to read these books of ours, and place yourselves in a position to see whether we are right or wrong; read the Book of Mormon and these pamphlets," if we do that, they can not rise up in the eternal world and accuse us of neglect of duty. Among the bright young men who have come out to help us in the last six months are some who have attended colleges, and had experience in various avocations in life, which makes them the more valuable. A man who has had a college education and a good practical experience in life, and in the Church of God at home, is invaluable. We have a few such, and it seems as if we cannot let them go. but soon, of course, we will have to. I trust we will get more, and that we will get enough elders to do the work we are trying to ac-

comply in that field. We have in our colony in the state of Texas about 500 people. There are bright, intelligent young persons among them, but we have not enough help to teach them, or to labor in their Sunday Schools. We have one elder there that is teaching school, and teaching music. If we could get at least two sisters, faithful and solid in the faith, who could go down there and teach some of those young ladies how to teach these young people in the Sabbath school and in the associations, it would be a great blessing. The elders who go to that mission who have been good men in the community here, and have attended to their meetings and duties at home, make the best missionaries. We have three elders from Canada, who have come into the mission field from active positions in life. They had attended Mutual Improvement Associations, and each one of them could answer questions intelligently and perform any missionary work that was required of them. That indicates that the people in Canada are zealous in the work of the Lord.

May the blessings of the Lord rest upon this people and their leaders, and upon this conference, and the elders of Israel and His Saints everywhere, I ask in the name of Jesus. Amen.

ELDER WILLIAM W. RITER.

I was pleased to notice during our devotional exercises this morning that nearly every one present was singing, either audibly or else their lips were moving in harmony with the hymn. I know of no better standard by which to judge of the feelings of a congregation than

by the method in which they sing the familiar hymns of the Church; from this I conclude that the congregation that is now before me is in spirit and sympathy with the great work of human salvation in which we are all interested.

I have been very much interested in the remarks of the brethren in regard to the missions over which they have the pleasure and the honor to preside. I was somewhat interested in the remarks of Brother Pratt, for the reason that they tallied and fitted so exactly with some of my early experiences in the missionary field; but I was glad to know that the exceptions he noted were only exceptions, and that, as a rule, the elders of the Church lead very exemplary lives. As I have traveled out in the world, as I frequently do, on business and otherwise, wherever I have gone where there have been elders or members of the Church, I have usually met them; and my experience is, and to this I think I can truthfully testify, that there is a great improvement in their behavior and a great improvement and advancement in their intelligence. I can remember when I was first called on a foreign mission, that there were among us forty-eight young men, mostly boys you might call them, and there was not one in the forty-eight that could speak the English language correctly. This is all changed now, thanks to our magnificent school system, thanks to the schools that are fostered by the Church, and thanks to the great prosperity that the Lord has brought upon us. The change is so great in this direction, that I have found many of our elders the peers in the pulpit of any men that I ever heard. My experi-

ence has covered a considerable range, and these things are gratifying to me. Perhaps the best school that we could be educated in is the school of experience, and the best method of conveying information is by stating the opposite of a question.

Now we all understand, when we stop to think of it, that the work of the Latter-day Saints, the mission of Joseph Smith, is to bring salvation to the world, not only to those who are living, and who can hear it in this life, but our mission is to bring salvation to the human race, whether dead or alive. This is a larger problem than a great many of us think it is. We are greatly engrossed by the affairs of life, and I think it is only now and then that we have time to turn our minds to, and con over the great mission whereunto we are called. As an item of importance in this connection, I call your attention to this fact, and I would premise, it by saying (excuse the apparent egotism) that I, perhaps as much as any one, have kept my eyes on the religious conditions of the world. I read the religious tracts of the day, showing and exemplifying the religious condition of the people. Of course when I say people, I mean the Christian people of the earth; as yet we have had very little to do with those of heathen lands. I discover this, that as the years go by there is a lessening and a relaxation in the minds of the people at large in regard to their conceptions of religious matters. Especially is this true in regard to their thought regarding the existence of a Deity. The old time faith, such as was once had amongst the people—I mean the people at large—the old

time and simple faith that once animated a great many good people, seems to be passing away; and the conception of God is becoming more hazy as the years roll by. Their ideas concerning Him are becoming more shadowy, until the condition is realized that in some of what we call Christian nations any distinct comprehension of a deity has well nigh vanished. There is one nation in Europe, one of the most learned nations, I presume, upon the face of the earth, where the idea of a God, that is, any active idea of Him in the minds of the masses of the people, has well nigh vanished. Of course you can readily guess to which nation I refer; and I will also mention its neighboring nation, that of Germany. I saw it stated here recently, in one of the papers, that only four per cent of the people in country sections were to be found in church on Sunday, and only two per cent were to be found in church in the cities. Now, ever since the days of the Prophet Joseph, the ideas of religion, and of man's connection and relationship to God, are becoming relaxed, and I do not know how soon it will be before the time comes when the knowledge of God, or at least, faith in the great God that created the heavens and the earth, will become only a dark and shadowy memory. It was the great mission of the Israelites, the children of Abraham, throughout all their generations, though apostate as they sometimes were, and far removed from the true path sometimes, to preserve the knowledge of God upon the earth. I know it has been frequently a matter of wonder "What good is the Jew?" Why, if the Jew did nothing else but preserve the knowl-

edge of God upon the earth, he performed a great mission, for throughout all those generations in which he lived, the knowledge of God would have completely perished from the earth except for them, and the world would have had in the place thereof only gods of "sticks and stones."

Now, my brothers and sisters, if we as Latter-day Saints had no other mission in the world than to preserve a knowledge of God upon the earth, that of itself is a great mission. If we had no other calling than to preserve simple faith in the providences of God, that of itself is a great calling. But fortunately it extends much further than this. Our mission, as I have already referred to, covers the welfare of the whole human family, in all ages of the world; and I believe that if the Latter-day Saints could properly look at this subject, they would regard themselves with considerable pride as the upholders of the true faith and preservers of the knowledge of God on the earth.

I have been greatly pleased with the spirit of this conference. I am convinced of this fact, which is, never since the church was organized was there as general good feeling amongst the Latter-day Saints, as general a feeling of unanimity, and as little fault-finding, and as little cause for fault-finding as at the present time. It may not be amiss for me to state a few reasons for these conclusions. During the existence of the old Salt Lake Stake, which is now divided into several stakes, it became one of my duties to be an auditor of the accounts of the different wards in the stake. In this labor I had occasion to go over the list of tithepayers, and those who made donations to

the Relief Society and to other charities amongst the Latter-day Saints; and I have been surprised to see with what generality, and I might say, generosity, the people have paid their tithes and offerings. In looking over the names of people in some of the wards with which I was most familiar, I have frequently asked the Bishop, How can so-and-so pay any tithes and offerings, knowing their poverty? It is surprising that, sometimes, people in the most humble circumstances of life, whom I have known and knew that their earnings were but little, that the amount of their donations and charities were surprisingly large, and that this occurs generally. Then, since the division of the stake, it has fallen to my lot for two years past, to be one of the auditors of the accounts of the general organization of the Church; and I think I may perhaps, without violating any confidence whatever, say that the conditions in which we have found things are gratifying almost beyond measure. I believe that there is not a person present in this congregation, or any congregation of the Saints, to whom, if they could see the generosity with which the people respond to these calls, and then see the wisdom and the judgment with which their moneys and their donations are disbursed, it would not be a source of gratification. The people, I believe, as never before, are paying their tithes and offerings and living up to the requirements of their faith.

There is one thing that struck me with extreme gratification, and that is the generous help that the general authorities of the Church have extended to our educational institutions. We have amongst us a

number of colleges and academies, and I think the day will soon pass away when men will have to speak, in any degree of complaint of the quality of the missionaries that are sent out into the field. The cause of education is close and dear to the hearts of the Latter-day Saints, their children are becoming educated, and it is only a question of time when the old reproach that used to be thrown at us, that the Latter-day Saints were ignorant, will pass away. Strange as it may appear, there was a statement in one of the New York papers some months ago complaining that the elders of the Latter-day Saints sent out into the world were educated men, and in consequence of that they were the more dangerous. It is only a question of time when that complaint will be general, and the missionaries that go out into the field will be men of culture and education, for the reason that there will be none at home, none from among whom they have come that are otherwise. We have great cause for congratulation, my brothers and sisters. Let us persevere, and let us have hope for the future. The future never looked as bright as it does today for the great cause of human salvation. May God help us in this cause always, is my prayer in the name of Jesus Christ. Amen.

ELDER ANTHONY W. IVINS.

(President of Mexican Mission.)

I desire, my brethren and sisters, to express the gratitude I feel to our heavenly Father that I am permitted, in connection with you, to

be here in this general conference of the Church, that we are permitted to meet and worship the Lord without molestation, for, strange as it may appear, this blessing, this privilege, has not always been accorded to the Saints of God. Why people should object to men and women meeting together and worshipping their Creator as their conscience may dictate to them, seems strange, but it is nevertheless a fact that in the history of the world religious worship has been interfered with and the right of conscience has been interrupted to a degree that no other privilege of the human race has been; and so I say, when we are permitted thus to meet to worship the Lord, to acknowledge His goodness and mercy to us, without molestation, I feel exceedingly grateful, as I believe that you all do, and want to make this acknowledgement to our heavenly Father this morning.

I am grateful to have the opportunity of saying just a few words in behalf of your brethren and sisters who are in Mexico, people isolated from the body of the Church, surrounded by influences different to those that exist in any other organized stake of the church. In fact, there is no other Latin country in the world where there is a stake of Zion organized; and we should appreciate the conditions which exist where Latin races and Latin customs prevail; they are so different from the customs which exist in Anglo-Saxon communities that one must become acquainted with them to fully appreciate them. Mexico is a very peculiar country, comprising very distinct, peculiar and contradictory conditions. The country itself is one of extreme contrast. Vast

arid, unproductive plains abound, which to look at one would think to be absolutely valueless, and yet when the country is traced and examined we find that it is interspersed and dotted with valleys as productive as any elsewhere in the world. Great treeless ranges of mountains, appearing to be without any valuable products, when more closely examined, are found to contain in their recesses most beautiful and productive forests; and some of the mountains are covered with perpetual snow, around the bases of which oranges, lemons, and bananas are cultivated. It is a country of extremely distressing drought, followed by prolific rains, and so the country from north to south is one of extreme and perplexing conditions. It is not very strange that a people who have lived in a country of this kind for hundreds of years should become somewhat like it; environment has had its effect and they have become as it is. I suppose there is no place in the world where greater extremes are found among the population, where a more heterogeneous people live than are to be found in Mexico. And yet, taken as a whole, it seems harmonious, and when considered together it appears reasonably homogeneous.

Mexico has a great interest to the Latter-day Saints from the fact that it is the home of the Lamanite, the land of the Nephite. There are millions of those people, the dark descendants of father Lehi, there. The center of civilization upon the North American continent at the time of its discovery was in the Valley of Mexico; and there are to be found today, upon the paved streets of its principal city, surrounded with wealth equal to that perhaps of any

other city of the same size in the world, Aztec women pattering along the pavements, dressed exactly as they were four hundred years ago when Cortez marched into the city at the head of his victorious army. And there, in sight of the towers of those temples and magnificent edifices which have been erected by the Catholic church, the humble hamlets of the Indians may be seen, scattered over the mountain sides; and they are living in the same simplicity, speaking the same language, wearing the same apparel, following the same avocations, that they did in the days of their fore-fathers.

We are doing some missionary work among these people, and it is interesting to the Latter-day Saints at large to know that many of them are receiving the Gospel. They are a vigorous race, mentally and physically, thoroughly competent both physically and intellectually to comprehend the Gospel and fulfil their part in the upbuilding of the Church, in connection with converts that are made in other countries. If we read the words of the Lord as contained in the Book of Mormon—and Mexico is essentially a Book of Mormon country—we find that a time must come, before the consummation of the purposes of the Lord, before the redemption of the center stake of Zion, before completing the work we are so anxiously looking forward to down there at Independence, Missouri, that the work of conversion must be commenced among the Lamanites. Jesus said to His disciples, when He ministered among them upon this continent, that He would give them a sign by which they might know when the things that He then predicted were about to be fulfilled, and He said:

"When these words which I now speak unto you, and which you shall write, shall be brought forth in latter times, and when they shall be brought to a remnant of your seed which shall dwindle in unbelief, and your seed shall begin to come to a knowledge of these things, and know that their fathers came from Jerusalem, and that they are of the house of Israel, then may you know that the promises which I have made regarding the redemption of my people, O ye house of Israel, are about to be fulfilled."

Now, my brethren and sisters, we have a dozen elders laboring down there among that people, and they are making converts every day. So we see that the Gospel has been introduced among them, that they are coming to a knowledge of the truth, that they again know that their fathers came from Jerusalem, that they do begin to realize the day of their redemption draweth nigh, and thus we see in them the fulfillment of Scripture. As a people we are fulfillers of Scripture. If there is anything at all in the work of the Lord, it is here for the purpose of consummating His purposes, in fulfillment of the words of the prophets, preparing for the redemption of the covenant people of the Lord in this the dispensation of the fullness of times. Now if you will read the Doctrine and Covenants, you will find that also justifies what I have said. The Lord revealed through the Prophet Joseph that this people to whom I refer should become a very active factor in the redemption of the center stake of Zion, and the construction of a great temple there in this dispensation, this generation. Taken altogether, we feel very much encouraged with the outlook, from a missionary standpoint, in Mexico. If it were not for that fact, were it not for the faith we have that the

Lord wants us to be in Mexico for the accomplishment of His purposes, we would not be there, for there is nothing very desirable in that country nor in the people. The conditions there are so contrary to those conditions to which we have been accustomed that it would not be desirable to us. Were it not for the conviction we have that the Lord desires that the Gospel should be established and maintained among that people, we would not feel content to be there. There are about 4,000 Latter-day Saints there, without including the members of the Church who live in the neighborhood of the city of Mexico, and who number five or six hundred. Our people are doing the best they can to maintain themselves, to sustain their families and properly educate their children. We are getting no help at all from the government, not a single dollar has ever been expended for public purposes in the part of Mexico where we live, since we have been there. We maintain our own schools, we construct our own roads, we build our own bridges, we pay our own civil officers; in fact, we bear all the burdens of government, and receive in exchange the protection of the law. Our relationship with the Mexican government is very friendly, indeed. We have no difficulty with them, we participate in no degree at all in their politics. We let politics entirely alone, attending to our own affairs; and I suppose we might live in peace in almost any country under similar circumstances. We pay our taxes, bear our own expenses, and are permitted to live in peace. That just about explains it all. It is not without an effort, either, that we do this, because we are the poorest people in the Church, taken as

a whole, and yet these poor people support an excellent school in each ward in the stake; and we maintain a stake academy, which is perhaps equal to almost any other that exists in the Church, a splendid administration, a splendid school. In order to accomplish all this we are sometimes required to assess a voluntary income tax upon the people, as high as five or six per cent of their income. But it is willingly paid, and the schools are maintained. We appreciate the fact that, isolated as we are, if we expect to keep in touch with our brethren and sisters in more favored localities in the Church, we must educate our children, and we are trying our very best to do it. I want to say to you, my brethren and sisters, you who perhaps are better able to amply provide for education, among whom it is possible, do not allow your prejudices, do not allow the argument that education is being overdone, to persuade you to desist from persistent effort to properly educate the children of the Latter-day Saints. I tell you we never have been an over-educated people. The time will not come that we can properly fill the place the Lord designs we should occupy among the people of the earth until greater attention is paid to education.

We have been pre-eminently an agricultural people. I do not want to depreciate agriculture. I do not want to deny the fact that, from an agricultural standpoint, our educational institutions may be very greatly improved, and we are trying all the time to improve them down in our country; but I do want to call your attention to the other fact that no pre-eminently agricultural people ever took first place among the nations of the

earth. It is people who know how to do, who know how to manufacture, who know how to take the elements of the earth and make them into things useful for men and women, that have been the civilized nations of the earth. Egypt had the world's first civilization, and the people of Egypt were pre-eminently agricultural. But the manufacturing city of Tyre and the little city of Sidon, whose inhabitants pulled down the cedars of their mountains and made them into ships, who knew enough to take the ore of the earth and convert it into iron and bind ships together, who were able to manufacture it into things that people wanted, they were the people who forged to the front. There is no country in the world where agriculture is more appreciated than in England. There is no country in the world whose influence for good, towards the betterment and civilization of the inhabitants of the earth, has been felt as strongly as that of the English people; I say it without fear of successful contradiction. But it has never been her agriculture that made it possible for her civilizing influence to go to all the world. England is the greatest manufacturing country on the earth. It was because she had mines and knew how to work them, and had factories and knew how to conduct and operate them; I know this. I have felt impressed that the Latter-day Saints have neglected some of their opportunities, and the result is that the most remunerative employment goes to others. What do we know about engineering? What do we know about electricity? What do we know about manufacturing? As a community we do very little indeed in these lines, and the result is that the advantages

have largely been secured by others, and we are, in a measure, bearers of burdens that others ought to share with us.

I believe these great forces have come into the world to stay. I do not believe that when the redemption of Zion comes, and when truth triumphs, that all the great discoveries which make for the betterment of mankind are going to be relegated to the back ground, not a bit of it. Electricity has come to stay, the power of steam has come to stay. The power to control these things must be acquired by the people who would be in the foreground. We must progress. Take Nelson or Paul Jones and put them in a modern man-of-war, and what would they do? They would be as helpless as babes, because conditions are changed, and conditions are continually changing, and we have got to take advantage of the conditions to make our way in the world.

Let us see to it that our sons and daughters are educated men and women, and that they compare favorably with educated men and women that go out from other communities. And that need not detract from our faith. A man said to me the other day, "When you come to insist upon these material things, you destroy the faith of the Latter-day Saints." In other words the argument is made that you cannot educate the people and still have them retain their faith in the Gospel. That is nonsense. The Gospel of Jesus Christ comprehends every truth there is in the world, educationally, morally, physiologically, all that we can attain. The Prophet Joseph laid the maxim down to us, that everything that was good, everything that was excellent, everything that, made for

the betterment of mankind, belonged to us, and it was our duty to acquire it.

May God bless us, my brethren and sisters, and keep us in the faith. I rejoice in the Gospel, and bear testimony to its truth. I wish you to sustain us, your brethren and sisters down in Mexico, with your faith and prayers, that we may all unite for the upbuilding of the kingdom of God and the consummation of His purposes. May the blessings of the Lord rest upon us all, is my prayer in the name of Jesus Christ. Amen.

ELDER J. GOLDEN KIMBALL.

During the time I occupy this position, I desire to be safeguarded by the Holy Spirit of God. I have no desire whatever to say or do anything that can be construed to hurt the Church. I am perfectly willing to bear my individual responsibilities, but I believe a responsibility rests upon every man and woman in the Church of Christ to protect the Church, although I am confident that the Lord is amply able to take care of the Church of Latter-day Saints, whether we succeed or fail: I have that faith.

I am a strong advocate of individuality and agency. I value it above everything that I can conceive of, except salvation. I am very doubtful if a man can be saved in the kingdom of God who has no individuality, and does not assert his agency, because salvation is an individual work. This is the Church of Jesus Christ, and is no man's Church. It does not belong to President Joseph F. Smith, and he does not pretend to say that it does; nor to his counselors, nor to the Twelve Apostles; it is the

Church of Jesus Christ of Latter-day Saints, and I am sure that the Lord will take care of it, no matter what we do, whether we do right or wrong.

It is my desire to read to you an excerpt taken from a magazine; I do not wish you to get the idea that it is scripture. I presume some of our enemies would like to take issue with us on the ground that we have no right to go outside of the Bible, Doctrine and Covenants, Book of Mormon, and Pearl of Great Price for texts to be used in the pulpit. I read as follows:—

"I believe that a question of super-eminent importance has been raised, the question whether the pulpit shall be free or whether the pulpit shall not be free. The whole question of the churches is involved in this question.

"The chief office of a minister, I take it, is not to represent the views of the congregation, but to proclaim the truth as he sees it. How can he serve a congregation as a teacher save as he quickens the minds of the hearers by the vitality and independence of his utterances? But how can a man be vital and independent and helpful if he be tethered and muzzled? . . . The minister is not to be the spokesman of the congregation, not the message bearer of the congregation, but the bearer of a message to the congregation.

"We are all muzzled by civilization. It is unlawful to speak evil of our neighbor. To refer to his conduct or business injuriously is libelous. It is also dangerous socially. The newspapers are muzzled; they cannot print 'all the news,' or one per cent. of the news; the lawyers, doctors, politicians, merchants, housewives—all are muzzled. An effective cartoon

might depict a muzzled clergyman preaching to a muzzled congregation.

"The fact is that a civilization is a compromise. We waive certain natural rights for security in the possession of other rights. Among the waived rights is the right of free speech. You can say anything you like on a desert island; in town you cannot. And upon the whole most of us prefer to live in town, muzzles and all.

"What shall we say then? Shall we sacrifice truth to conventionality and prudence? As a matter of fact, we do continually. How far it is justifiable to suppress or color religious truth (if we divide truth into sections) in order to maintain the *modus vivendi* rests ultimately on the individual conscience."

It is not my intention to decide "that we are all muzzled by civilization," nor "the fact that civilization is a compromise," but my conviction is that this people have "waived certain natural rights," as well as religious rights "for security in the possession of other rights."

The chief point I have in mind at this time is that when we became members of the Church of Latter-day Saints we waived certain rights and privileges. At least that was my understanding when I became a member of the Church. Of course, my case is different from those of our people who were converted to the Gospel in the world, as I had no choice in the matter. I was born in Salt Lake City in 1853, and when eight years old was baptized and became a member of the Church. It was hardly a voluntary action on my part at that time, although I strongly believe, as Elder John Nicholson has said, "that Latter-day Saints are born and not

made." I am hopeful that the Gospel has found its way into every fiber of my being, as I truly love the Church of Jesus Christ of Latter-day Saints and its organization, and am thoroughly converted that the Priesthood and authority of God has again been restored to the earth. I love the people, and hope the day will never come in my life and history that my integrity and devotion to the truth of the Gospel will ever be in question.

Now, as I said, I waived certain rights when I became a member of this Church; I waived the right of sin. I had my agency and individuality; but as long as I am a member of this Church, I waive the right to sin, to transgress. When you joined the Church, became members of it, you also waived the right to do a great many things. You have no right to break the ten commandments, have you? You have no right to be dishonest. You have no right to commit adultery, or to be immoral. You have waived all these rights. You have waived the right to break the Word of Wisdom. And in many other things we have waived our rights, and sometimes I feel muzzled when I wrestle with my nature and human weaknesses. You know there is no other man just like me in all Israel, and probably you are glad of it. I am having a pretty hard time wrestling with myself. I don't feel self-righteous; I feel more like that poor fellow who stood on the street corner and bowed his head and said, "O God, forgive me, a poor sinner." I feel confident, when I think about the matter carefully, that some people become self-righteous in their own estimation, because they keep one or two or more commandments they then com-

mence to exercise "unrighteous dominion" when they find a transgressor in the Church. Now, Latter-day Saints, you have all "sinned and come short of the glory of God," and you stand condemned before the Lord unless there is such a thing as repentance and forgiveness of sins. It is a question, How long will it take for me to secure salvation? The Lord only knows; I don't: I am not competent to tell whether I will be saved or not. I am making an effort for salvation, and, as I said, I waived a great many rights in order to become a member of the Church. I have trampled ambition under my feet, for I have an ambition, and it takes me all the time to keep my feet on it. I am sometimes afraid of my friends, because if one don't qualify every statement he makes, he may be like one man said of me in the north country: "Well, he didn't say it but he intended to, and if he will say to me that he did not intend to say it, then I will take back everything I said against him."

I wish to properly express my thoughts and feelings on this occasion. I will read to you from the Doctrine and Covenants:

"Behold, there are many called, but few are chosen, and why are they not chosen?"

(I have been surprised that I was chosen, but there will come another time of choosing, and I don't know whether I will be among the number then or not. You don't know, either.)

"There are many called, but few are chosen. And why are they not chosen? Because their hearts are set so much upon the things of this world, and aspire to the honors of men, that they do not learn this one lesson: That the rights of the priesthood are inseparably connect-

ed with the powers of heaven." Our hearts are set so much upon the things of this world and aspire to the honors of men;" that is our weakness, the weakness of the human family. If you ever change some men along that line you will have to grind them over, for they have got it burned into their souls, and they love the honors of men. As I stand before you today, I do not love the honors of men, but I honor God, and want to keep His commandments.

"And they do not learn this one lesson"—and it is the hardest thing in the world to learn—"that the rights of the priesthood are inseparably connected with the powers of heaven, and that the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon us, it is true; but when we undertake to cover our sins, or to gratify our pride, our vain ambition, or to exercise control or dominion, or compulsion, upon the souls of the children of men, in any degree of unrighteousness, behold, the heavens withdraw themselves; the spirit of the Lord is grieved; and when it is withdrawn, amen to the Priesthood or the authority of that man."

It matters not what position a man holds in the Church, if he uses any unrighteous dominion it is amen to the Priesthood that he holds, which is inseparably connected with heaven, and we should begin to learn it now.

"Behold! ere he is aware, he is left unto himself to kick against the pricks; to persecute the saints, and to fight against God. We have learned, by sad experience, that it is the nature and disposition of almost all men, as soon as they get a little authority, as they suppose,

they will immediately begin to exercise unrighteous dominion. Hence many are called but few are chosen."

"No power or influence can or ought to be maintained by virtue of the Priesthood, only by persuasion, by longsuffering, by gentleness, and meekness, and by love unfeigned; by kindness and pure knowledge, which shall greatly enlarge the soul without hypocrisy, and without guile."

I grant you that men holding authority have a right to reprove sharply, but they must be sure that they are moved upon by the Holy Ghost.

"Reproving betimes with sharpness, when moved upon by the Holy Ghost, and then showing forth afterwards an increase of love toward him whom thou hast reprov'd, lest he esteem thee to be an enemy; that he may know that thy faithfulness is stronger than the cords of death. Let thy bowels also be full of charity towards all men, and to the household of faith, and let virtue garnish thy thoughts unceasingly, then shall thy confidence wax strong in the presence of God, and the doctrine of the Priesthood shall distil upon thy soul as the dews from heaven."

Experience teaches me that when I have been angry, I am quite sure I did not have the Holy Ghost, and I was not in any proper condition to administer reproof. It took me quite a long while to learn that. When I became excited, fanatical, and over-zealous, I mistakenly thought it was the Spirit of the Lord, but have learned better, as the Holy Ghost does not operate that way. My testimony is that the internal fruits of the Holy Ghost are joy, peace, patience, long suffering, and kindness.

I hold the Melchisedek Priesthood; I have the information by which I can trace my authority back to Joseph Smith, the Prophet. Elder William Moore Allred ordained me a Seventy; Levi W. Hancock ordained Elder Allred to the priesthood, and Elder Hancock was ordained by Joseph Smith, the Prophet. Now, I am speaking of myself; I am not criticizing others; I am talking about principles. I stand before you a transgressor, but I am trying to be saved, and that is all God asks me to do. Any man who tries to do the right thing and continues to try, is not a failure in the sight of God. Dreyfus a Jew of the French Army, was falsely accused by his associates because of jealousy and hatred, and it resulted in his losing his appointment, being disgraced and banished. He was afterwards proven innocent and reinstated with honors. His experience and sorrow would not be as great or as serious as mine would be, if, for cause or otherwise, I was to lose my Priesthood and appointment. Such things have occurred through sin, or apostasy, and sometimes it may be because men holding the Priesthood have exercised unrighteous dominion, and have accepted statements made by tattlers, and thus become suspicious, prejudiced and unfriendly.

My brethren and sisters, I want you to be good to me, and help save me. If I can be saved it is an encouragement to every man, woman and child in Israel to make the effort. If you have weaknesses, try and overcome them, and if you fail, try again, and if you then fail, keep trying, for God is merciful to His children. He is a good deal kinder to us than we are to ourselves, more kind to us, perhaps

than some who hold the priesthood are to each other. I have learned the lesson that nothing on earth would be a greater failure to me than to fail to keep my family in the Church. They were God's children before they were mine, and I think the Lord will look after their interests and save them in His own due time. If Golden Kimball, can't be saved in the flesh, after all the struggles and efforts he has made—and I have made a few sacrifices—then I believe God will save him on the other side, and it may be that his earthly father will come to his rescue, and lift up his voice to God in behalf of his child and plead for his salvation. It may take a hundred years to save me, but if I get through in a thousand years it will be a most profitable investment. I have no fancied notions; I have gotten rid of tradition, and of a few false ideas that rested on me. I do not expect to become a god, right away. No, it will take a long time; I am too ignorant. When I stand before my Maker, in the other world, I will be like some of those poor Elders who have been laboring in missions, I will speak with a stammering tongue, and God will look upon me, no doubt, as a child, mediocre in intelligence compared with those who have preceded me.

I conclude my remarks by briefly calling your attention to difficulties that the First Council are meeting in selecting the names of Seventies from the many quorums of Seventy for missions. Letters of inquiry are sent to them to ascertain as to their moral, spiritual, financial and physical condition, and as to their willingness to accept a call from the Presidency of the Church for a mission. A very

great effort is being made by the brethren to protect the interest of our people at home, as we are no longer in possession of all the business interests in the State of Utah, but are met with sharp competition and unless great care is taken to protect these interests, our people will be the "hewers of wood and drawers of water." Also we find many Seventies living in cities and other places as employees, and as soon as they are called on missions, their families are left without means of livelihood. The Lord has said "that men who will not provide for their own are worse than an infidel, and has already denied the faith," and as there is no plan established for a missionary fund, such men cannot very well be called on missions. Besides, the Stakes and Wards of Zion must be protected, as well as the home circle, as it sometimes happens that fathers go on missions and their children lose the faith. We also excuse Seventies who are aged, physically disqualified, financially disabled, and others who are in debt and their homes mortgaged, so that you can readily understand how difficult it is to secure missionaries who have had experience and are qualified to preach the Gospel. There are many pathetic stories that might be told as to the unfaltering, unwavering faith of many of our brethren of the Seventies, as well as their wives and children, who are willing to make any sacrifice in order to preach the Gospel to the children of men. They have not forgotten that the Gospel found them in foreign lands through the efforts of other Elders who have made greater sacrifices than Seventies are called upon to make at the present time. These Seventies are

sometimes, from a human point of view, disqualified because they are not educated, but we feel confident that the Lord is well pleased with His Seventies when they manifest a willingness to leave everything that they hold dear to go forth among the children of men, and testify of this great work.

I pray the Lord to bless you.
Amen.

The choir and congregation sang the hymn:

Now let us rejoice in the day of salvation;
No longer as strangers on earth need we roam,
Good tidings are sounding to us and each nation,
And shortly the hour of redemption will come.

Benediction was pronounced by Elder James W. Ure.

Second Overflow Meeting.

In the Assembly Hall at 2 p. m. Elder Hyrum M. Smith presiding.

The singing was efficiently rendered by the Temple choir. Before the close of the services, the presiding officer announced that the music of all the hymns that were sung had been composed, or harmonized, by the conductor, Prof. Charles J. Thomas.

The choir sang the hymn:

Jesus, mighty King in Zion,
Thou alone our guide shalt be;
Thy commission we rely on,
We will follow none but Thee.

Prayer was offered by Elder Henry Beal.

The choir sang the hymn:

Go, ye messengers of glory;
Run, ye legates of the skies;
Go and tell the pleasing story,
That a glorious angel flies,
Great and mighty,
With a message from the skies.

ELDER JOSEPH A. M'RAE.

(President of Western States Mission.)

My brethren and sisters, there have been many thoughts pass through my mind during the time that this conference has been in session, and I am truly thankful to my Father in heaven that I have had the opportunity of attending the meetings which have been held. I have rejoiced in the testimonies that have been borne by my brethren, and I rejoiced in the declaration that was read the first day of the conference by Brother Whitney, the declaration by the President and his counselors, that was accepted by the body of the Church in conference assembled. When that document was being read I could not help but reflect on the first hymn in the book:

The morning breaks, the shadows flee;
Lo! Zion's standard is unfurled!
The dawning of a brighter day
Majestic rises on the world.

The clouds of error disappear
Before the rays of truth divine;
The glory, bursting from afar,
Wide o'er the nations soon will shine.

The Gentile fullness now comes in,
And Israel's blessings are at hand:
Lo! Judah's remnant, cleansed from sin,
Shall in their promised Canaan stand.

Jehovah speaks! let earth give ear,
And Gentile nations turn and live;
His mighty arm is making bare,
His cov'nant people to receive.

Angels from heaven and truth from earth
Have met and both have record borne;
Thus Zion's light is bursting forth,
To cheer her children's glad return.

It seemed to me that a dawning of another day had come upon us, and that we are beginning a new era in the organization of the Church of Jesus Christ of Latter-day Saints. I wonder in my mind what influenced each of you to come to conference. I know why I came. It was to become acquainted and to be associated with you, to partake of the Spirit, that I might return again to the mission field over which I have been called to preside, and tell the people there, the elders, the Saints and those who are not members of the Church, what a glorious time we have had.

In sitting here this afternoon, looking over this congregation, seeing throngs of people that are passing to and fro on the outside, and realizing that many thousands are assembled in the tabernacle to hear the word of God, I could not help but say within myself, This people is of necessity a social community. They are not hermits, they are not a law unto themselves, but we each depend upon our brothers and sisters to a degree for strength to bear that portion of the kingdom that has been committed to our care. I rejoice in the Gospel of Christ, and in the testimony the Lord has blessed me with. I rejoice in the opportunity I have had of laboring in the mission field for a few years, presiding over some of your sons and daughters, directing their footsteps and teaching them the Gospel, telling them how to go among the people and do the work which they are appointed to accomplish. In viewing the work they have done

I rejoice exceedingly. They are a noble band of brethren and sisters, doing their duty, keeping the commandments of the Lord, and striving every day of their lives to preach the Gospel unto those who do not know it. The people in our field are inquiring for the Gospel, asking for it, and listening to the testimony of the elders; but we do not have enough elders and sisters to preach the Gospel in the districts where we have been called. We have, practically, three states in our mission that have no elders preaching in them. One has only two elders covering the entire state. Of course they cannot cover it as a whole, we have to confine them to a small district, which keeps them busy. Two other states have not had elders in them for three or four years, because we can not spare them. We have letters now, in our desk in Denver, asking for elders to come and preach the Gospel to the people, invitations that we cannot comply with. I feel that the Gospel is spreading abroad in the land. I often ask the Elders in the mission field, Are we keeping pace with the rapid progress that the Gospel is making? Are we keeping up with this great movement that has been established by our Father in heaven? Are we keeping the commandments of the Lord, so that we can go back into the presence of our Father in heaven with those who shall be received in His kingdom? When I see the rapid strides that are being made in the mission field, and the progress of the people, I wonder if our friends and relatives at home, who are offering up prayers and petitions for our welfare, realize what is being accomplished today by the missionaries in the field. We have a corps

of missionaries striving to the utmost of their ability to preach the Gospel; we have no place for drones in our hive, we have all resolved to be workers in a great cause. I could not help but realize, as I said before, that our associations together here are accomplishing good. My association with the mission presidents, visiting their headquarters, has done much for me, I have blessings in my heart for President Ellsworth, who presides over the Northern States mission. I say God bless him; he has been an inspiration in the things that I have learned by visiting his mission. When he asked me to take 1,500 copies of the Book of Mormon, more than two years ago, I thought it was more than we could afford to carry. So I solicited President Robinson to take some off our hands, and I sent him 200. We kept the remainder on our shelves, and did not send them out to the missionaries. A few months ago an inspiration came to me, and I decided to send each elder in the mission six copies of the Book of Mormon, and to the conference presidents I sent twelve each. We sent 450 Books of Mormon out in one week. Some of the elders said, "What do you want me to do with these?" I said, Put them in your grip, do anything you please, but I am going to send another half dozen in a very short time, and follow that up. Some of the elders were at first timid and backward in their efforts to place the Book of Mormon before the people, and we realized that to get them to work we must throw responsibility upon them. In the 23 months preceding the first day of last December, we sold in the mission field 700 copies of the Book of Mormon. In the

four months since then we have sold 800. Not only that, but there were hundreds more of our Church books distributed among the people. The elders also had an opportunity of getting in the homes of the people and explaining the principles of the Gospel unto them. I wonder many times, if we, as a people, understand the Book of Mormon, do we comprehend what it is? do we know why it was revealed in this dispensation? Evidently there was a wise purpose in it, for God thought it of sufficient importance to reveal it before the Church was established. Read the title page to that book, and observe what obligations we are under to distribute it among the people. I have sent letters to the elders telling them we have placed the mark on disposal of the Book of Mormon in our mission field during the present year at 5,000 copies. President Ellsworth, I expect, will tell you a bigger story than that, but he has nearly three times the number of missionaries that we have. I feel thankful for the interest that has been taken in this great work. You may think that your sons and daughters are made book agents in distributing this book, but it is not so. We have elders in the mission field today who have been book agents before they went there, but while pursuing former tactics, they failed in getting the people to purchase the Book of Mormon, so they had to change their plan. The plan that they have adopted now is to hand the individual a Book of Mormon and ask him to read. It makes no difference what portion he reads, any of it is good. As he reads it, the Elder stands there and silently prays that our Father in heaven will touch the heart of that indi-

vidual and cause him to want the book. Invariably it has been sold under such conditions. They are not ordinary book agents, but they are filled with the power of the Lord. We believe the spirit of that book has permeated the hearts of the people. One of the elders, the other day, going into a dry goods store, took a book out of his pocket. He had hardly taken it out when a gentleman, a stranger, saw it, and held out his hand and said, "I have been looking for the Book of Mormon for months, how much is it?" Another instance I recall, of my own experience recently in the city of Denver. I went into a business house and took a book out of my pocket and handed it to the proprietor and said: "Did you ever see that book before?" He said, "No; what are you going to do with it?" I said, "I am going to let you have it to read if you want it." He said, "All right, what is the price?" He wanted the book, and he took it. And so the people in our mission have become aware of the fact that Mormonism has something to give them, and they are inquiring after it, they are desiring to learn the principles of the Gospel. These things that I am telling you about are developing the elders. The elder that I mentioned who took the book into the dry goods store was a timid, backward young man. He said, "I can't give a book away, I can't loan it to the people," and the president of the conference had been doing everything to get him filled with the spirit of the work, and he took the young man with him that morning, and decided on that peculiar action which resulted as I stated. We do not feel like book agents, but feel that we are going forth bearing the

message that God has given to this generation. I have often said to the elders who are laboring in our mission, The Book of Mormon has been written as a message to this generation, and if we withhold that message from them, we will be held responsible to God, as we would be held responsible before the courts of the land by withholding any letter we may have received for delivery.

I feel well in the Gospel. I feel to press on and do all that I can for the furtherance of this great cause. I love my brethren and sisters, and the principles of the Gospel, and I hope that I shall ever have a firm testimony, and not be afraid to stand forth and bear it wherever the Lord shall see fit to send me. May He bless us and help us to do right and keep His commandments, is my prayer, in the name of Jesus. Amen.

ELDER GERMAN E. ELLSWORTH.

(President of Northern States Mission.)

I do not believe I ever attended a conference which has appeared to me to be of more importance than the present one, nor at which I received more inspiration and felt more impressed concerning the position of God's people throughout all nations. The reading of the Declaration at the opening of this conference, seems to place us in a different position before the people of the world, and I am confident that the spirit and import of the same will reach to the ends of the earth. All the world will know more clearly our position toward

the children of men than ever before. I thank God that our brethren, the First Presidency, have made this declaration to the people of the world, that it was approved by the Quorum of the Twelve, and that it has been sustained in this conference unanimously. I am sure that the spirit of the declaration will be felt throughout the earth, for it is a message of truth, bearing the stamp of authority. It is a mighty testimony to the honest in heart and to those who desire to know the truth; and I rejoice in it. My heart rejoices in the spirit of this conference, and in the powerful teachings that have been given unto God's people during the services. I hope and pray to live to see the day when the Latter-day Saints will feel a pride in keeping the commandments of the Lord. That it will be a joy to keep themselves so clean and pure that through them the light of the Gospel shall be disseminated to all the honest in heart of the earth, that they, too, may see and know the way laid down by the Master for the salvation of His children. There are thousands and tens of thousands of honest hearted people in the world who are praying and worshiping devoutly, but all the light and knowledge they have has come to them from uninspired teachers, and they are not to blame for their state of mind. They have been brought up to look upon these self-styled teachers as men called of God, and to believe the things that have been taught by them. They are taught that a call to preach Christ comes from the Holy Ghost, and that ordination is a secondary consideration that may be administered by any preacher. The people never stop to examine the abstract of title to a man's au-

thority. If their interests were centered in a few feet of ground they would look well into the title, but they fail to examine it in such an important thing as everlasting life. I think the time is not far distant when the light that shines from the lives of the faithful Latter-day Saints will draw many of the honest in heart into the straight and narrow path. This is the gospel of liberty, restored through the Prophet Joseph Smith. The world has long worshiped with a gospel of faith only, believing and teaching that faith alone is all that is necessary; but the Gospel of faith and works was restored through the Prophet Joseph Smith and, as an evidence of this, wherever this people have established themselves, they have made their faith manifest by their works. They have built towns and cities, and have beautified the earth. They have gone into waste places and have demonstrated to the people of all nations that they have received a gospel of works as well as of faith. We have endeavored during the time we have had the privilege of laboring in the mission field to show to the people that we have come among them to work, to thus show our faith to teach them the better way. For several years we have given three rules to our missionaries, as a means to success; the first rule is Work, the second Hard work, and the third Persistent, prayerful, honest work. We bear testimony that success has come to every one who has followed these three rules. We have never had an elder go into the field, who has complied therewith, but who has come home with his heart full of joy, with a testimony that God lives, and the messengers of our Father

have been sent before his face to guide his footsteps in the way of the honest in heart, and in the way of friends.

I rejoice, my brethren and sisters, in the wonderful interest that is being taken by the people in the Northern States mission, as well as in the other missions. I believe truly that it is the dawning of a new era, or a new opening for presenting the Gospel truths to the thousands and tens of thousands that desire to know the true way. During the past four years the people's attention has been wonderfully turned toward the doctrines of the Latter-day Saints. As evidence of this, we sold about twenty-five Books of Mormon during February from the office alone, in answer to letters coming from individuals who had met some of our elders. That is almost as many as we sold in twelve months some few years back; not because the elders were less faithful than they are today, but because of the awakening of the people. I rejoice in this, and in the testimony that is given to me by the brethren who are constantly striving to present this great book of scripture to the people. They have related interesting and faith-promoting testimonies concerning the manner in which our heavenly Father has opened up the way for them to bring this book into the homes of the people.

We are meeting hundreds of individuals who speak in very warm terms concerning the work that is done by the Bureau of Information upon this block. I have had several intelligent persons state that it is very strange such a bureau was not established 25 years ago, so that much misrepresentation that has been going on these many years

might have been stopped. Many duly appreciate the very kind treatment they have received at the hands of our self-sacrificing brethren and sisters who come here daily to show people around these premises, and to give them a little information concerning the doctrines and history of the Latter-day Saints.. Some have written to us inquiring for other books to supplement the literature they have received from the Bureau of Information workers.

We also receive many kind words from people who spend their winters on the Pacific Coast. They ask questions that convince us immediately that they have come in contact with some of our elders, for their questions are those referring to matters peculiar to the faith of the Latter-day Saints.

The closing months of 1906, we had a very instructive and beneficial visit from our brethren, Apostle Hyrum M. Smith, and Elder Charles H. Hart of the First Council of Seventy, and I can say that they did us a great deal of good, and strengthened our mission. They gave the people who came to listen to them much valuable instruction. Their visit strengthened the faith of the Saints, assuring them that the Gospel that has been delivered to us is a Gospel of common sense, a Gospel that teaches men and women to be natural, and that true religion is good common sense revealed from our Father to His children.

We do not take any glory to ourselves for the condition that now prevails in the mission. We feel that our Father in heaven is pour-

ing out His spirit upon the people throughout the nation; the spirit of inquiry concerning this Gospel is being awakened in their hearts. All we have to do is to labor and seek earnestly to be led to those who are prepared to receive it. We feel very much encouraged in that the Book of Mormon, which is scripture to this generation, is being widely circulated in the Northern States mission. We succeeded in distributing over 6,000 Books of Mormon during last year. Besides there was about 20,000 10-cent books and over 400,000 tracts distributed. This is a much better showing than we were able to make the year previous. I do not believe our street meetings, or our Gospel conversations were any fewer on account of the increased labor in disposing of books and tracts. The Saints are faithful concerning their tithing, which has steadily increased during the past five or six years, as also have the offerings of the people. This is evidence that God has implanted in the hearts of the Saints in the mission the love of the Gospel, and has given them faith to keep the commandments, and to impart of their substance to help build up His kingdom on the earth.

May the Lord bless the Latter-day Saints throughout Zion, both gathered and scattered. May He help us keep the commandments that we may reflect the light of the Gospel, that the honest in heart may be gathered together to sing His praises, build up His kingdom, and establish the reign of righteousness in the earth, is my prayer, in the name of Jesus. Amen.

ELDER JOSEPH E. ROBINSON.

(President of California Mission.)

I sincerely desire, my brethren and sisters, your prayers of faith, that what I say to you shall be dictated by the Spirit of Truth, that it may be beneficial to you as well as to myself. I have rejoiced in the testimonies of my brethren this afternoon. I have drank in from them inspiration in the mission work. I have rejoiced exceedingly in meeting with the Saints in this conference. It is grateful to ones' soul to come from the world where there is opposition, or if not opposition, indifference that is more hurtful to us in our labors than opposition, to find such a vast concourse of people of one thought, one purpose and one mind, that are serving the Lord and keeping His commandments, who can truly say that we do know that God lives, that Jesus is the Christ, and that our souls shall live again. It has been, it seems to me, an epoch-making conference. The spirit that will go forth from it will be felt, doubtless, wherever the messengers of truth and salvation are sent, and it may be that even the spirit shall reach beyond the footsteps and go farther than the voices of our elders are heard; for in my experience I have learned that we never know the result of our efforts nor how far-reaching their effects. I was approached today upon the stand by a young man who heard us a few months ago in San Francisco, now come with gladness of heart to tell me that he had joined the Church. We lost sight of him just before the dreadful earthquake that came upon us. I remember once in traveling through

the State of Nevada and stopping for a brief moment at one of the little side stations I was intercepted by a young man who came up to me and wanted to know if he had heard me speak upon the corner of Grant and Geary, in San Francisco, upon a certain date. I told him I was there about that time. He shook hands with me very warmly, and told me he wanted to come to Utah and to know more about that which he had heard that night on the street corner. When I arrived in the city, coming up the street here, I saw a gentleman looking at me rather peculiarly, and he approached and asked if he had not heard me on the occasion before mentioned. I told him, yes. He said that he was going east, and he had been constrained to stop off and visit the city, and if he could have found employment here it was his purpose to have remained. I will say that these two incidents were brought about by the one meeting, each of the young men having heard me speak just that once; and I thought to myself, how far and how wide do our testimonies go and whence are they carried? I have met men from various parts of the country who have said that when they heard our testimony, that "that is the same thing that I heard some elder say in the South," and another, "in New England," and another told me "in Australia;" and one man said, "How is it that wherever you people are you always bear the same testimony; you do not differ like us fellows of the world do. I am a Sunday School teacher, but another teacher differs with me in the interpretation of the Scriptures, but you fellows all speak the same way." He wanted to know if we were schooled and

trained in our academies or seminaries of learning to that end. I referred him to the words of Isaiah concerning the last days: "Thy watchmen shall lift up their voice, with the voice together shall they sing, for they shall see eye to eye when the Lord shall bring again Zion," and that He had brought again Zion. And the same testimony that Isaiah bore, along with the ancient prophets, and that was borne by the elders in these various places is borne by the Latter-day Saints in Zion. This was a testimony to me that we are of the house of Israel, that we are that which we claim, the true worshippers of the Lord Jesus Christ, seeing eye to eye, to His glory, understanding alike the precepts of His Gospel.

I rejoice very much, as my brethren have, in the Address that has been issued to the world. It is manful and able; it carries conviction with it. The proof of each statement is in the matter set forth in itself. I thought what a splendid tract it would make for us in the missionary field, that here authoritatively by the Presidency of the Church, endorsed by the body of the same, are these very principles brought together before the world. We elders have possibly been discredited, in part, because of our youth and inexperience, and people have said, "that may be the way you look at it," and oftentimes they do make such remarks, when we meet them. Sometimes they say: "Well, you are different from the rest of them; if they were all like you, they would be all right. If they would teach the same at home that they do in the world we could accept it." Now they have it authoritatively from the heads of the

Church, endorsed by the people in conference assembled.

I am glad to report, my brethren and sisters, that the condition of the California mission is much better than it was a year ago. This I hardly thought possible, following in the wake of the fire and the earthquake, that destroyed our home and the homes of many of the Saints in San Francisco, that shut us out of any hall, that precluded all our street work, or any particular efforts in that city for some time. But despite it all, the Saints in that district paid a greater tithing last year than the year before. The tithes of the mission are several hundred dollars more than they were the year previous, an evidence of increased faith and zeal. The work done by the elders has also been very much greater, so far as statistics are concerned, than ever before. The number of homes visited by "invitation" has increased over 100 per cent. The number of homes visited in tracting, has increased about 60 per cent above the year before, and the number of tracts distributed about 35 per cent. and the number of books distributed about 300 per cent, and baptisms more than 100 per cent above the previous year. I have hardly ever spoken of statistical matters, because I thought it not particularly interesting, but the reports of my brethren made me feel to say this much for our mission in California.

When it comes to speaking of your sons, my brethren and sisters, I want to tell you that some of the choicest souls that are upon the earth have been laboring with me in that mission, and I know it because God has loved them, He has magnified them in the eyes of the

people. He has made the weak strong, and given wisdom to those who seemed like babes and sucklings. Some of the mighty of that land have been confounded, and have been made to stand in awe, almost, at the wisdom of some of our boys. Some of the leaders of that state have complimented me upon the appearance which they make upon the streets. One physician, who is a member of the State Board of Medical Examiners, told me: "Elder Robinson, whenever I see one of your boys on the street, I want to take him in my arms and bless him, because I can see cleanliness of life in his face and bearing. Before I knew you, before I knew of the mission of the Mormons in this state, I had this same desire and feeling in my heart, whenever I saw any of them." He has written me some letters calling me "Dear Brother," and saying "God will reward you and your boys for the work you are doing in uplifting humanity. You doubtless will sit with them at Jesus' feet, and I trust that I may be there, or be permitted to be where I may at least look on." The Chief Executive, or Ex-Governor of our state has been a friend of our people. The Secretary of State, a long-standing friend. Also the mayors of the largest cities. And of the two million and odd inhabitants of Californit, three-fifths of them are grouped within seventy miles of San Francisco and Los Angeles.

We have done some work in Arizona. We went into the great mining camp of Bisbee, and found a little branch there almost disrupted, the presiding elder partly discouraged. We assisted them a little while, and then went to Douglas, where the branch work had ceased

entirely, and helped them. Brother Kimball, who presides in that Stake, followed our footsteps, and made a full ward organization at Bisbee and established a branch in Douglass. We felt that this was largely through the work of the elders in those two cities. We have had good success in Tucson, Arizona. We have finished recently our labors in the city of Phoenix, the capital of the state; and while there, this winter, had the privilege of meeting with some of the lawmakers of that territory, and with some of the leading commissioners of the counties, who met there to advise about ways and means for the improvement of their various districts. So that in this way we have come in touch with some of the leading spirits of these two states. In Nevada we have done but little. It is filling up rapidly with people, and when the mad rush for gold somewhat relaxes, we hope to be able to do some good there. I wish to say that possibly the most joy that has come to us is the fact that we have been able to interest anew some of our brethren that have gone into those states or territories, that we have been able to reclaim some of the girls that have been led away by the glamor of the world, by the thought of better employment, through the specious tales that designing men have told them. In this we have had a great deal of comfort and consolation come to us, in the thought that we have been able to save some, or cause their return. Who are more precious to us than the sons and daughters of the Saints?

I want to refer just briefly to one of the thoughts put out in our Address to the World. It is a matter that I have brought before the lead-

ing men that I have come in contact with in the state of California, and that is respecting our position toward the general government of the land and the hope that we entertain in relation to it.

I do not know that the Latter-day Saints themselves fully realize all that the Lord has in hand, or intends for the Gentiles, the people of these United States. In the Book of Mormon wondrous promises are made to them. The Lord speaks of this land as the chosen land of Joseph, where the tree of liberty should be planted, that all the nations of the earth should find protection under its branches, that in its beneficence it should reach out over the nations of the land with its succor and protection to all who should come to it; that, for this purpose, the Lord inspired the constitution, the men who framed it being raised up by Him, that His kingdom or His Church might be established here under the protection of the most benign and free government of the world, and thus make its propaganda of the truth. These are the words which the Lord speaks in relation to it:

"According to the laws and constitution of the people which I have suffered to be established and should be maintained for the rights and protection of all flesh, according to just and holy principles, that every man may act in doctrine and principle pertaining to futurity, according to the moral agency which I have given unto them, that every man may be accountable for his own sins in the day of judgment. Therefore it is not right that any man should be in bondage one to another. [So that he could claim that he was not responsible for his acts, or that another might be held responsible for them.] And for this purpose have I established the constitution of this land, by the hands of wise men whom I raised up unto this

very purpose, and redeemed the land by the shedding of blood."

In the prayer which was offered, and which was given by revelation to the Prophet and Seer, Joseph Smith, and which was read in the Kirtland temple at the time of its dedication, March 27, 1836, these words occur:

"Have mercy, O Lord, upon all the nations of the earth, have mercy upon the rulers of our land, may those principles which were so honorably and nobly defended, viz., the Constitution of our land, by our fathers, be established forever."

How can they say that we seek to tear down our Constitution and laws in view of these words? Again:

"Now these words, O Lord, we have spoken before thee, concerning the revelations and commandments which thou hast given unto us, who are identified with the Gentiles."

"We," the Saints of God, then assembled in the temple, "who are identified with the Gentiles." Their interests, my brethren and sisters, are our interests; our interests are their interests, as a commonwealth, and we cannot be separated from them. A kingdom cannot grow up within a kingdom established upon democratic principles as this government has been. I might make a broader interpretation, probably, than is justifiable in reading to you from the great Prophet Daniel, but I read from the seventh chapter and 27th verse, speaking of the times when the Lord shall again establish His kingdom, the works which should follow in its wake, and how the little stone that was cut out of the mountains without

hands should roll forth and fill the whole earth, he says: "And the kingdom and the dominion and the greatness of the kingdom under the whole heaven shall be given to the people of the Saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." Now in our declaration, we state that God does nothing arbitrarily. Then He does all things naturally, and they follow as the natural sequence of conditions or events. He has predestined the events of the nation. He did intentionally set up kingdoms for various purposes, and He made Joseph a savior to his father's household and people in Egypt. If it had not been for the power of the kingdom in which his life and destiny were cast, he could not have done it. King Nebuchadnezzar, whom God placed at the head of the nations of the earth, made it possible for Daniel to exercise the wondrous power which he did. Otherwise I believe that we would not have known of him as a prince of the House of Judah. Even Rome, which was set so bitterly against the Christian Church, as well as the Jew, enabled Paul to accomplish most successfully his mission in the earth. When the forty members of the Jewish scribes had said that they would neither eat nor drink until they had consummated the apostle's death, that power was taken away by the strong hand of Rome. And when Felix and Agrippa would have freed him, he had made the appeal to be tried according to the rights of a Roman, by the Roman law. By that means his life was saved, and he was taken to the household of Caesar, and had the privilege of de-

claring for upwards of two years, if I remember aright, the Gospel in the very household of the emperor, to the reclamation or conversion of many souls of Caesar's household. Conditions in this time and this day, thank the Lord, are different than in the cases to which I refer, for the Lord has not designed that His work should be thwarted or brought to naught in this dispensation, but I believe that this government and the people of this government will help us to maintain it. I believe God's kingdom could not have been set up under other conditions or under any other government. How then is the law going forth from Zion and the word of the Lord from Jerusalem? You will remember that Christ is to come and reign as King of kings and Lord of lords. When He comes we will not all be Latter-day Saints; but there will be Protestants, and there will be Catholics in the nations of the earth and in this land. Christ will reign over the kings of the earth, and they will acknowledge Him as the King of kings. They will pay tribute to Him, and kings and queens shall be the nursing fathers and mothers of the Saints of the Most High, and the kingdom which will be set up will protect the Church, as I understand it, which will then be a protege of that kingdom and the Gospel shall be preached by the people of the Church, and the Great King will see that we have liberty in those states and countries which today shut their doors against us. Scarcely more than a decade ago, the Iron Chancellor, Bismarck, of Germany, speaking of the United States, said it was only a great "Commercial Ox," that it should not be taken into consideration in connection with

diplomatic affairs. What is the condition today? When John Hay, Secretary of State, voiced the general policy of this nation in regard to the Japanese war, declaring that Manchuria should not be divided, that the integrity of China should be maintained, the whole world stood aghast at his boldness. And Russia, even if she had won, would have lost under that policy, for then she held Manchuria in her own grasp; but the policy that was sent out by the United States was maintained and accepted by the peoples of the old world. Again, the question of the republics to the south of us, our position with relation to them has been fully defined by President Roosevelt, by Secretary Taft, also by Secretary Root, in convention at Rio Janerio, recently, as well as the policy that we propose to follow in Oceanica. And the peoples of the world have accepted the position of the government of the United States in reference to these matters, and received our sentiment, and it has molded their legislation, while ten years ago they would not have listened to us, nor dare we have presumed to undertake to set forth what we would do in their territory or upon their continents. President Roosevelt has intimated to the powers of the earth what position the United States would take in regard to the government of the Congo Free State in Africa, and they have accepted it. Are we beginning to mold the sentiment of the world?

Are we preparing for the law to go forth from Zion, as well as sending the word of the Lord from Jerusalem? Who are the people of the Saints of the Most High God? Are they the people of Germany?

are they the people of England? are they the Scandinavian people? are they the people in the republics to the south of us? are they the people of China, or India, or of Africa? You will say, doubtless, in your hearts, that they are the people of the United States, the Gentiles, with whose interests our interests are identified in the constitution and government which was prayed for, that it might *forever stand*. Then do I make too broad the application when I say that the government should be given to the people of the Saints of the Most High God? It is something, at least, for us to think about, for we are but a handful of people, and the prophecies made concerning us must certainly be fulfilled soon, if fulfilled within the time stated. We are scarcely 400,000 people, and look at the four and a half millions of souls in New York City alone. We could scarcely police that city properly, let alone govern the eighty millions of this Republic. I tell you that our interests are identified with the interests of the Gentiles, and when they come to understand our purpose and our mission, as this proclamation will give them to know, they will not look upon us as a menace to the nation, nor as threatening the powers of government, but, quite the reverse, they will be brought to the knowledge of the fact that we are the true worshipers of the Lord Jesus Christ, that we would be the true conservators of peace on the earth and of good will toward men—rendering that which is just and true to all our fellows, by giving them a greater and better conception of that which God has destined for this nation and people, and not only for those who are living, but

for those also who have long since died.

May the spirit of this conference, the spirit of truth, the spirit of liberty and of fairness, go abroad in the world. May the spirit of faith, of courage and integrity rest down upon our people, and find place in their hearts, that we shall not set our feet in forbidden paths, that our faces shall not be turned away from the light, but that we shall follow after the worthy example of our sires, and emulate the virtues of our mothers, until our Father shall say, "Enough, my son, or my daughter, come home, for you have kept the faith, you have finished your course, you have fought a good fight, and henceforth there is laid up for you a crown of righteousness, and not for you only, but for all those that love the Lord Jesus Christ." Amen.

The choir sang the hymn:

O God, Thou God who rules on high,
Bow down Thine ear to me:
O listen to my humble cry,
O hear my fervent plea.

ELDER CHARLES H. HART.

One of the quorum of the Twelve expressed himself the other day, that it seemed to him a very short time indeed since our last general conference; and so it seems to me at this time. Since that conference in addition to visiting the Northern States mission, as referred to by President Ellsworth this afternoon, it was my privilege to accompany Elder Hyrum M. Smith through the Central States mission, and I had an opportunity of noting the excellent conditions of missionary work in both of those missions. We

had an opportunity to observe missionary life in various stages of development. There was the young missionary, fresh from the field, or from the forge, with hardened, caloused hands, but with determination written upon every feature of his face, that, with the help of the Lord, he would make a success of his missionary work. There was the sick elder, who was trying partially to conceal his illness, lest it might result in an untimely release,—the missionary who was willing to take his chances on laying down his life in the missionary field rather than to return home before having fulfilled what is generally considered to be a full missionary term. Then there was the older missionary, the family man, who had left his wife and little ones at home praying for his safety and anxious for his return only after he had filled an honorable mission; the strong man weeping for joy at receiving an honorable release, realizing that he had fought a good fight as a soldier of the cross, had received an honorable release and was about to return home to his loved ones. The sight of fifty missionaries coming in almost as it were by magic, at a set time, from all points of the compass, walking in, some of them a distance of hundreds of miles, to attend the conference and, strange to note, not one of them appearing to be the worse for wear, neatly dressed, cheerful and joyous, not speaking of any hardships they had suffered, but rejoicing in the opportunity of bringing souls unto Christ. And then I remembered that, formidable as the number appeared to be in a small village, the missionaries in the world number more than thirty-five times such a band as this, and that here at home

there are tens of thousands of elders who have performed similar unselfish service in behalf of mankind, and there are thousands of others at home waiting to receive the call, and that those numbers are duplicated by faithful wives and mothers who are content to remain at home, some of them, perchance, enduring toil and privation, that their husbands, sons and brothers might perform this act of self-sacrifice for the good of mankind. As keenly as they might miss the company of the husband or the brother, they would not have him return before having fulfilled a faithful mission. And all this in a commercial age, an age of greed and graft, when men generally are seeking, exclusively almost, "the almighty dollar." Surely here is something new in the world—a system such as this, a people such as this, in an age when newspaper and magazine writers, and preachers, are commenting upon the lack of faith that exists in the world, the falling off of church attendance, people ceasing to read the Bible, the spirit of skepticism, the spirit of graft and greed and unrest; when preachers concede that the middle class of people are losing interest in religion, debating the question whether it is a loss of faith in the church or whether it indicates something more deep-seated than that, and means the loss of faith in God Himself. Surely in an age such as this, when special programs of classical music have to be advertised in order to induce people to attend a short service of sermonizing, to have the interest that is now shown by the Latter-day Saints in meeting together, in proselyting—it is certainly in strange contrast to the

conditions I have mentioned as existing in the world.

In visiting, recently, a number of the stakes and a large number of the wards I have been fully convinced of the accuracy of the report that was made by President Smith at the opening of this conference. There is a lively interest taken by the people in religious matters, in meeting together and in observing the laws and ordinances of the Church. In one town the Bishop was able to report that not one young person in that town was a breaker of the Word of Wisdom, boy or girl; and that the men who broke the Word of Wisdom, or at least, who used tobacco or liquor, could be counted upon the fingers of one hand, and then there would be fingers to spare. In a number of settlements every person could be accounted for, those who were not sick or absent from town were at the meetings.

An elder reported to me during this conference that he had almost secured a choice convert to the Church, a learned man, educated for the ministry, a practicing lawyer, a man who took an interest in religious affairs; that he had been converted in reference to the principles of the Gospel, and that the only thing lacking was that he was not yet convinced that an angel of the Lord appeared to Joseph, the Prophet; that he was not convinced of the angelic visitations or the revelations upon which the Church is founded. Certainly a very important element was still lacking for his complete conversion, for Mormonism with angelic visitations and revelations omitted would be in the religious world what in the drama of Hamlet that play would

be with the character of Hamlet omitted.

An elder told me a short time ago of a visit that he made to Kirtland, in the late seventies. A venerable guide showed him through that temple, the different apartments, the pulpits, etc., and during the time he was complaining somewhat concerning Brigham Young, who was then president of the Church. The guide was no less a person than Martin Harris, and the elder said to him, "How is it, Mr. Harris, that you now complain of the Church? How about that visitation of an angel that you claim to have had? At that the old gentleman straightened up, new life seemed to come into him, and he said, "Just as sure as there is a God in heaven, just as sure as that sun is shining in the firmament, just as sure as the moon and stars give their light by night, just so sure I know that Joseph Smith was a Prophet of God, just so sure I know that I saw the plates from which the Book of Mormon was translated, and that I handled them with my own hands, and saw the angel and heard his voice." And he said, "So long as I live I shall bear the same testimony, and when I die I shall die bearing the same testimony." And, strangely enough it so happened, that after Martin Harris came to Zion and re-joined the Church, and received his blessings in the temple, at his death-bed the same elder was present, and the last audible words of Martin Harris that could be distinguished were words of testimony, supporting the statements that he had always made as to the divine authenticity of the Book of Mormon.

I have sometimes wished that I might have had from some of these witnesses a less formal statement

than the beautiful one which is printed on the fly leaf of the Book of Mormon, signed by the three witnesses, and which carries with it the spirit of inspiration under which it was given; that we might have something more in detail, more particulars from some of those brethren. I chanced to find recently, a statement from Oliver Cowdery, in a letter to W. W. Phelps, and with your forebearance, I will read that statement, as it seems to me to have the true ring, and should have an effect in convincing individuals who have not already been converted, that the man who wrote these words was a sincere man, and that every word he uttered is the truth. In this letter dated September 7. 1834, after telling about the desire for a manifestation from the Lord and how he and Joseph, apart from the abodes of men, had fervently asked the Lord for this condescension, he goes on to say:

"On a sudden, as from the midst of eternity, the voice of the Redeemer spake peace to us, while the veil was parted and the angel of God came down clothed with glory, and delivered the anxiously-looked-for message and the keys of the Gospel of repentance. What joy! what wonder! what amazement! While the world was racked and distracted—while millions were groping as the blind for the wall, and while all men were resting upon uncertainty, as a general mass, our eyes beheld—our ears heard, as the "blaze of day," yes more—above the glitter of the May sunbeam, which then shed its brilliancy over the face of nature! Then his voice, though mild, pierced to the center, and his words, 'I am thy fellow servant' dispelled every fear. We listened, we gazed, we admired. 'Twas the voice of the angel from glory—'twas a message from the Most High, and as we heard we rejoiced, while his love enkindled upon our souls, and we were rapt in the vision of the Almighty. Where was room for doubt? Nowhere; uncertainty

had fled, doubt had sunk no more to rise, while fiction and deception had fled forever.

"But, dear brother, think further, think for a moment what joy filled our hearts and with what surprise we must have bowed (for who would not have bowed the knee for such a blessing?) when we received under his hands the Holy Priesthood, as he said: 'Upon you, my fellow servants, in the name of Messiah, I confer this priesthood and this authority, which shall remain upon the earth, that the sons of Levi may yet offer an offering unto the Lord in righteousness.' I shall not attempt to paint to you the feelings of this heart, nor the majestic beauty and glory which surrounded us on this occasion; but you will believe me when I say, that earth, nor men, with the eloquence of time, cannot begin to clothe language in as interesting and sublime a manner as this holy personage. No; nor has this earth power to give the joy, to bestow the peace, or comprehend the wisdom which was contained in each sentence as it was delivered by the power of the Holy Spirit. Man may deceive his fellow man; deception may follow deception, and the children of the wicked one may have power to seduce the foolish and untaught, till naught but fiction feeds the many, and the fruit of falsehood carries in its current the giddy to the grave, but one touch with the finger of his love, yes, one ray of glory from the upper world, or one word from the mouth of the Savior from the bosom of eternity, strikes it all into insignificance, and blots it forever from the mind. The assurance that we were in the presence of an angel; the certainty that we heard the voice of Jesus, and the truth unsullied as it flowed from a pure personage, dictated by the will of God, is to me past description, and I shall ever look upon this expression of the Savior's goodness with wonder and thanksgiving while I am permitted to tarry, and in those mansions where perfection dwells and sin never comes, I hope to adore, in that day which shall never cease."

How strange, after a man had been given such a glorious visitation and testimony as this, that he should afterwards grow lukewarm in his adherence to the principles of

the Gospel. But at the same time these witnesses never faltered in their adherence to the first testimony that they gave. There may have been a design in this circumstance of their departing from the faith, all three of these great witnesses, in order to strengthen the testimonies that they gave; for do not their testimonies stand stronger and more convincing today, from the fact that they parted from the faith but never departed one iota from the testimony that they gave as to the divine restoration of the Gospel of Jesus Christ in this dispensation?

I pray that the blessings of the Lord may be with you, and that we may be able "to pray always, keeping our lamps trimmed and burning and oil with us, that we may be ready for the coming of the Bridegroom." I ask it in the name of Jesus Christ. Amen.

ELDER ANDREW JENSON.

I have a few reflections in regard to what has been said here today and a few historical dates and facts which I would like to give in connection with the missionary reports that we have listened to on this occasion. Nearly all those who have been appointed to address you this afternoon in this hall may be said to represent the missionary department of the Church, and it is very interesting to note the missionary work that has been accomplished by the Elders of the Church so far; and yet the great missionary work that lies in the future to be accomplished is of incalculable dimensions.

Christ commanded His Disciples, just before ascending into heaven,

that they were to go forth and preach the Gospel to every creature. We find it also recorded that the disciples on a certain occasion approached Jesus, as he sat upon the Mount of Olives, and asked Him about His second coming and the end of the world. In his answer to them he said. "This Gospel of the kingdom shall be preached in all the world as a witness to all people, and then shall the end come."

This Gospel as referred to by the Savior on that occasion, is certainly not to be preached in a great many different ways; but it is to be preached in power; it is to be preached by authority; it is to be preached by the servants of God who have been properly commissioned to go forth for that purpose; it is to be preached as a witness, and for that reason, John, the Revelator, while on the Isle of Patmos, saw that an angel should fly through the midst of heaven, having the everlasting gospel to preach unto those who dwell upon the earth. The Latter-day Saints bear testimony, that that angel has come and that the true Gospel of Jesus Christ was restored through him; but they also believe that the work, the main work of communicating it to mankind, has been committed to mortals who are ordained in the flesh to go forth into all the world and proclaim the Gospel.

I find that this Church, commencing with the time when it was first organized, has ever been true to its calling, to bear witness to the world; since its first organization it has been diligent in sending forth its Elders to perform this great work.

I find that before the close of the year in which the Church was or-

ganized, namely 1830, the restored Gospel had been preached to a considerable extent in the States of New York, Pennsylvania and Ohio (the eastern part of Ohio), in the latter State by Oliver Cowdery and four other Elders who had been sent out on a special mission to the Lamanites.

The next year, 1831, the Elders of the Church extended their missionary labors westward as far as Illinois and Missouri, and preached also in Indiana and Michigan, and going eastward they went as far as Vermont, where the first branch of the Church in New England was raised up by Jared Carter in the latter part of 1831.

In 1832, the Elders reached, in their ministry, the state of Virginia, and preached in that part of said State which is now included in the state of West Virginia; they also crossed the Ohio river at Cincinnati into Kentucky. Other Elders, among them Orson Hyde and Orson Pratt, the same year introduced the Gospel in New Hampshire, Connecticut, Massachusetts, Rhode Island and Maine.

In 1833, the labors of the Elders were extended into New Jersey and in 1834 into Tennessee and Arkansas. During the few following years, the Gospel was introduced into nearly all the Southern States.

Then came the martyrdom of the Prophets and the exodus of the Saints from Nauvoo, and it seems as though nothing has ever happened in the history of this Church to verify the saying of the Savior in regard to the mustard seeds, so perfectly as that same exodus. Hit the head of a mustard plant, when ripe, and it will scatter the seed abroad, so that it will cover a great area. The departure of the Saints into the western wilderness

became the immediate means of introducing the restored Gospel into the western half of the United States. The circumstances connected with the driving out of the Saints from Nauvoo, at this particular time led, among other things to the sailing of about two hundred Saints from New York on the ship "Brooklyn," in the month of February, 1846. This ship doubled Cape Horn and introduced the Latter-day Saints with their Elders to the people of California, where they commenced immediately to preach the Gospel on the 31st day of July, 1846, when they landed; and until the present time California has never been without a Latter-day Saint.

I find also that as the Saints were driven westward, and as their camps moved across Iowa, and through that part of the country which is now Nebraska and Wyoming, the influence of Mormon Elders and Saints generally were felt in those parts. I find furthermore, that the Mormon Battalion, in being called to perform their grand march westward in the service of their country, in the latter part of 1846, traversed over what is now the state of Kansas in almost its entire length. "Mormon" Elders prayed, preached and sang the songs of Zion around their campfires as they traveled along toward the setting sun. Also a part of what is now Oklahoma was traversed by these same Latter-day Saint soldiers in their journeyings, as were also New Mexico and Arizona. And when the Mormon Battalion arrived in southern California, in the early part of 1847, there was another introduction of "Mormonism" into that state from the east.

In the year 1847, also, the exiled

Saints pushed their way through to these western valleys of the mountains and founded their first settlement in what three years later became by congressional act the Territory of Utah. A fraction of the Mormon Battalion, as they journeyed from California eastward to join their families and friends in the valley of the Great Salt Lake, passed through portions of what is now Nevada and Idaho in the fall of 1847.

Retracing my steps a little I may add that as early as 1837 the Gospel, as restored by the Prophet Joseph Smith, was preached by the Elders of the Church in Wisconsin and Maryland; as early as 1838 in North Carolina and as early as 1839 in South Carolina and Mississippi. Before 1843 the Elders, in their travels, had reached Alabama, Florida, Delaware, Georgia and Louisiana. A branch existed in New Orleans as early as 1848. Oregon first became a missionary field for our Elders in 1856.

I will now, for a few moments, direct your attention to our missionary labors in foreign lands. In 1832, when the Church was only about two years old, the restored Gospel reached Canada through the instrumentality of Joseph Young, Brigham Young and others. Joseph the Prophet, Sidney Rigdon and others preached in Upper Canada in 1833 and Parley P. Pratt opened up a great mission in and about the city of Toronto in 1836. From Canada the Gospel spread to England. Elder Heber C. Kimball and others were sent to that country in 1837 and laid the foundation of that great and fruitful mission. Scotland was first visited by our Elders in 1839, Ireland in 1840 and Wales in 1841.

But so far the Gospel had been preached only to English-speaking people. In 1843 the first Elders were called to the Pacific Islands. This mission was in a certain sense really the first foreign mission of the Church that is as far as foreign languages are concerned. Four Seventies were called that year from Nauvoo to go to the islands of the Pacific. One of these (Brother Knowlton F. Hanks) found a watery grave before reaching his destination. He was the first of our missionaries who was buried at sea. The other three Elders arrived at the Society Islands in safety, and about the time Joseph and Hyrum Smith were martyred in Carthage jail the first branch of the Church was organized by Addison Pratt on the island of Tubuai among a people who did not speak the English language. One of these first missionaries to the Pacific Islands, Elder Noah Rogers, was the first of our Elders to circumnavigate the globe. In that first mission in the Pacific Ocean still known as the Society Islands Mission there are today about 1500 members of the Church.

In 1849 the restored Gospel was first introduced into France by the late William Howell and the following year by Apostle John Taylor and fellow-missionaries who organized a branch of the Church in Paris.

In the fall of 1849 a number of missionaries were called from this valley—the first Elders called to foreign fields from Great Salt Lake Valley. Nearly all of these were called to open up new missionary fields among non-English speaking peoples and while it took some of these Elders many months to reach the different countries in which

they had been assigned to labor, the next year, 1850, found them all entering upon their missionary work with more or less success. Thus, in 1850, a very successful mission was opened up in Denmark through the instrumentality of Apostle Erastus Snow and others. The first converts were also made in Sweden that year by Elder John E. Forsgren. Another mission was opened in Italy by Apostle Lorenzo Snow and missionary companions, and another one in Hawaii by Hiram Clark, George Q. Cannon and eight other Elders.

In 1851 the Gospel door was opened to the inhabitants of Switzerland, Norway, Australia and Chili, while William Willis brought the glad tidings to India and missionaries from Denmark first visited Iceland in the far off north.

In 1852 the Elders penetrated further into their missionary fields, but did not open up any new ones of very great importance that year.

I forgot to state that as early as 1841 the first Latter-day Saint missionary visited the Holy Land. Apostle Orson Hyde was the man who went there, and on the top of the Mount of Olives he dedicated that historical land for the gathering of Israel in the last days. Subsequently Palestine became a regular missionary field as a part of the Turkish mission.

In 1853 our elders first preached the gospel on the island of Malta, in the Mediterranean which once was a missionary field of the Apostle Paul. Two elders also went to Gibraltar and commenced to preach the Gospel in Spain. Their work, however, was almost confined to the garrison under the English flag for when the elders attempted to cross the isthmus into Spanish Territory proper they were forbidden

to do so by the civil authorities.

In 1853, also, the elders entered the West Indies as missionaries, but met with little success. They also went to Prussia that year, but the elders going there were promptly banished from Berlin, and not till years later were missionary labors successfully commenced in the German-speaking part of the world. China was also tried as a missionary field in 1853. Brother Hosea Stout, an old stalwart Nauvoo "Mormon," went there, together with others, but they soon got discouraged and returned home. The Chinese, however, have become more enlightened since that time, and we have reason to expect that a successful missionary field will be opened in that land in the near future.

In 1854 the Gospel was first preached in New Zealand, but scarcely any attention was paid to the Maoris until 1883. In 1884, missionary work was first commenced in Turkey in Europe. In 1888 the Samoan mission was opened, and in 1894 our elders began missionary labors in Tonga, another group of islands in the Pacific Ocean. In 1900 the Hervey group or Cook Islands and also the Marquesas group were made missionary fields by our elders. In 1901 Japan was entered by Elders Heber J. Grant and others.

In summing up, I may state that so far we have preached the Gospel quite successfully in all the states of the Union, also in Canada, on the north, and in Mexico, on the south; but I might say that North America is the only grand division of the globe that we have fully covered by our missionary operations.

In Central America we have done next to nothing. In 1902 some of

our Elders established themselves temporarily in Gautemala; but we have not preached in San Salvador, in Honduras, in Nicaragua, in Costa Rica, or in British Honduras.

In South America, we have done some preaching in Chili and Peru, but we have not done any missionary work in Columbia, Venezuela, British Guiana, Dutch Guiana, French Guiana, Brazil, Bolivia, Paraguay, Uruguay, Argentina and Equador. All these countries in South America will yet be made missionary fields by our Elders.

In Europe, we have done extensive missionary work. We have large and numerous branches in Great Britain, Germany, Denmark, Sweden, Norway, Switzerland, Netherlands, and Belgium; but we have only a few Saints in Austria-Hungary, Italy, Greece, Turkey in Europe, Russia, Romania, Servia and Bulgaria. We have not preached at all in Spain and Portugal.

In Asia, we have done limited work in Turkey (in Asia) including Palestine and Asia Minor, and also in parts of India, and we have visited China and Siam; but we have done nothing in Asiatic Russia, Afghanistan, Baluchistan, Persia, Thibet, Arabia and Korea.

In Africa we have only established a mission in the Cape Colony but there are other states there in which we have not yet preached the Gospel. Some of our Elders have visited Egypt, but have done but very little preaching there. As stated the only place where we so far have preached in Africa is the Cape Colony, in South Africa. Our Elders went to Cape Town in 1853 and continued their labors in that colony for 11 years. Nearly all the saints then emigrated, and it is only of late years that the Gos-

pel door has been again opened to the people in that part of the world.

We have preached the Gospel in all the Australian colonies, including New South Wales, Victoria, Queensland, South Australia, West Australia and Tasmania, and also on both islands of New Zealand.

In Oceanica, or the smaller islands in the Pacific Ocean, we have preached the Gospel in the following groups: Society Islands, Tuamotu Islands, Hawaii, Samoa, and Tonga, and to a limited extent, also, in the Marquesas, and on the Cook Islands, (Harvey group).

My brethren and sisters, we expect to preach the Gospel in all the world; and by way of conclusion I will say: May God speed the day that religious liberty may be given to all the inhabitants of the earth; may the time soon come that all may enjoy the fruits of the Gospel as freely as they now enjoy the sunshine of the Almighty; and may that love of liberty which has been kindled in the hearts of the people in our own land spread throughout the entire world, until our elders can go forth in peace and safety and preach the Gospel to every nation, kindred, tongue and people. This is my sincere prayer in the name of Jesus Christ. Amen.

The choir sang the hymn, "Jesus, lover of my soul."

Benediction was pronounced by Elder William Spry.

Outdoor Meeting.

The great Tabernacle and commodious Assembly Hall were crowded beyond their capacity, and

an outdoor meeting was conducted, from the steps of the Bureau of Information building, in behalf of the multitude outside.

Elder George Albert Smith presided, and Prof. Charles Kent led the singing.

The congregation united in singing the hymn, "We thank Thee, O God, for a Prophet."

Prayer was offered by Elder Frank Sheffield.

The congregation sang the hymn: "O my Father, Thou that dwellest."

ELDER WM. T. JACK.

Elder George Albert Smith introduced William T. Jack of the Cassia, Idaho, stake. Elder Jack was much pleased with the conference and the excellent spirit which prevailed. From the crowds of people thronging the space, unable to gain admittance to the meetings in the buildings, it is evident that Zion is growing. He rejoiced in the possession of a testimony of the truth of the Gospel which he had received through the Holy Spirit. This is the privilege of all who have embraced the Gospel, and carried out the teachings of the same. The speaker testified of the divine mission of the Prophet Joseph Smith, and said his work was the beginning of a marvelous work in the latter days. There is no fear regarding this work, nor for those who abide by the principles of the Gospel, for it will lead them to eternal life.

ELDER F. S. BRAMWELL.

President F. S. Bramwell of the Union, Oregon, stake, was the next speaker. "I am reminded very forcibly, on this occasion of the vision seen by the ancient prophets, when

they said that in the last days the house of the Lord should be built in the tops of the mountains and that all nations should flow unto it." The fulfillment of that prophecy is here and now, for Israel has gathered here from all nations. Whenever the people of the world become converted to the Gospel the spirit of gathering comes upon them at once, and in following the promptings of this spirit they come to Zion. When we look to the Temple on our right, we behold one of the works of Mormonism; when we gather to praise the Lord we have the witness of the Spirit, and we sing and praise God with the knowledge in our souls that the Gospel is true and that God lives."

ELDER GEORGE F. RICHARDS.

Elder G. F. Richards said he had cause to be exceeding joyful in the manifestations of the goodness of God to him, and for the testimony of the truth of the work which he possessed. "I rejoice in my testimony of the truth of the mission of Joseph Smith, and it is the privilege of every man to obtain the same testimony. The Lord approves those who acknowledge their testimony under any and all obstacles, and show by their lives that they acknowledge God, for we are in His image and have attributes that may assist us to attain perfection."

The congregation sang the hymn, "Now let us rejoice in the day of salvation."

ELDER NEPHI U. S. C. JENSEN.

Elder Jensen also expressed himself as much pleased with the spirit of the outdoor gathering, and with the practical workings of Mormon-

ism. There is nothing that attracts the people so much as the preaching of the Gospel of Jesus Christ. Every Latter-day Saint can give an answer to the question, "Do you know that Jesus Christ lives?" They do not hesitate; they do not stop to explain; with all the fervor in them they answer, "Yes, I know that Christ lives, and that He is the Redeemer of the world." Let us be charitable and forgiving. The genius of the Gospel of Christ was expressed in Christ's words to the Magdalene, when her accusers had fled, "Go thy way and sin no more." It is not that you have sinned; but it is that you sin no more, that will save your soul.

ELDER RULON S. WELLS.

Elder Rulon S. Wells said in part: "To me there is ample evidence that this is the work of the Lord. The impress of divinity is upon it. Surely the Lord has wrought a marvelous work and a wonder since He revealed to the boy prophet the fulness of the everlasting Gospel. The angel seen by John on the Isle of Patmos has flown through the midst of heaven with the everlasting Gospel, and all who will may obey it and receive a salvation. The great obstacle in the way of the world is that they will not turn away from their evil ways. If they would do so and repent, they would become susceptible to the truth. The speaker bore a strong testimony to the truth of the Gospel."

ELDER GEORGE S. YOUNG.

Elder George S. Young, of the presidency of the Teton stake, made a brief address in which he expressed his pleasure in meeting with

the Saints here, and added his testimony regarding the truth of the Gospel.

ELDER JAMES G. DUFFIN.

Elder James G. Duffin said that during the seven years of his incumbency of the presidency of the Central States mission, in receiving and releasing more than 600 missionaries, he had not had occasion to release a single elder for misconduct or sin. The many attempts to defile Zion had proven fruitless, and the good old doctrines taught the young men and young women by their mothers at home had saved them in their hour of trial, and he thanked God for such young men and women, such mothers and such a Gospel.

ELDER GEORGE ALBERT SMITH

closed with a few appropriate remarks, commending the patience of the large crowd, and bearing testimony to the truth of what had been said.

The congregation sang, "The Spirit of God like a fire is burning," and benediction was offered by Elder Henry D. Wallace.

Closing Session.

In the Tabernacle, at 2 p. m.

President Joseph F. Smith called the meeting to order, and announced that an outdoor meeting would be held under direction of Elder George Albert Smith, also another overflow meeting in the Assembly Hall.

The choir sang the hymn:

An angel from on high
The long, long silence broke;
Descending from the sky,
These gracious words he spoke:
"Lo! in Cumorah's lonely hill
A sacred record lies concealed."

Prayer was offered by Elder Lewis W. Shurtliff.

The choir sang the anthem,
"Grant Us Peace, O Lord."

ELDER JOHN HENRY SMITH.

Be not "lovers of pleasure more than lovers of God."—A reasonable degree of recreation and amusement unobjectionable.—Excess is dangerous to morals.—Responsibility of parents in controlling pleasure-seeking children.

I think, if my memory serves me correctly, it was St. Paul, in one of his epistles to Timothy, who said that in the last days men shall be "lovers of pleasure more than lovers of God." It occurs to me that the truth of this is now being realized, and that the tendency to become lovers of pleasure more than lovers of God is growing in many parts of the world; nor are we ourselves as free from this disposition as we should be. President Lund this morning, in dwelling upon reverence and respect for the Sabbath day, recognized by the Christian peoples of the world as the day appointed for rest and worship, pointed out to us the necessity of remembering the suggestions contained in the revelations of our Heavenly Father to us in our own time. I believe we are more censurable in regard to this tendency of pleasure-seeking than perhaps in any other respect, without it may be our continued disregard of the Word of Wisdom, concerning which the

brethren have been speaking. The spirit of the times leads us in the way of amusement. I am not one of those that have serious objections to amusement; on the contrary, I am in sympathy with a reasonable amount of recreation and pleasure. But when we note the fact that the weekdays are devoted largely to pleasure, and the Sabbath day is also taken for that purpose, we cannot help but feel that there is an overstepping of legitimate bounds in this direction. From the beginning of this work, the Latter-day Saints have been accorded the privilege by our Heavenly Father, through His servants, of enjoying themselves in a reasonable way in the dance, in representations upon the mimic stage, and in social gatherings in keeping with legitimate exercise, to lighten the heart and give the mind release from the turmoils and struggles that come to every man and woman who perform their part and discharge the responsibilities of life. But when we find our young people engaged in a variety of amusements nearly every evening in the week, with scarcely an evening spent at home, and indulging in companionships that are not in keeping with the right, going to places of amusement where men and women of all classes are permitted to congregate, and mingling with influences that tend to demoralization, it would seem to be time to call a halt. I believe that a more thoughtful and prudent course of conduct should be pursued by us in connection with these matters, and that these general gathering places, wherein our sons and daughters are permitted to congregate, should be modified in their effects. Where places are open continuously for those classes of

amusement that bring the immoral and impure into contact with the innocent and the pure, and the door is opened for the introduction of immorality and crime into every village, town and city throughout the land, the Latter-day Saints should be much more thoroughly upon their guard in regard to this than they have been perchance. As I remarked before, I am a believer in legitimate and proper amusements. The boys and girls, the fathers and mothers, should mingle together and have proper recreation and pleasure, but free from the possibility of vicious and impure association. The children entrusted to our watchcare should not be turned loose thoughtlessly, without guardians or chaperones, into the companionship of men who scheme and devise for the injury and overthrow of their kind, who boast of their conquests, and who rejoice in the opportunities offered them to lead from the path of rectitude any young or thoughtless girl that may be brought into their company. The same is true in regard to the other sex, where there are abandoned and impure women, whose companionship is a menace to thoughtless and imprudent boys. Thrown into that species of company, they are apt to be led from the path of rectitude and the mark of shame written upon their brows by some overt act of an impure character.

I trust that the suggestion of St. Paul may be held in remembrance by the Latter-day Saints, as well as by all other Christian people who reside in the communities where we have companionship, that in the enjoyment of the pleasures which come from legitimate association we shall show reverence and regard

for our Father in heaven, that blight shall not come upon us by the spread of that spirit of thoughtlessness and recklessness and extreme desire for pleasure which shall carry from the home circle every evening and during much of the day, as well as upon the Sabbath day, members of so many households among us. I ask my brothers and sisters to look at this matter thoughtfully and prudently, and that as a community, standing at the head of homes, having the salvation of the community at heart, we shall seek to make this impress upon our own children; and that we may not find ourselves, because of the liberality of our neighbors in connection with these things, unable to throw around our own the proper restraints necessary to keep them in that purity of life and that consistent course of conduct which we so much desire; that respect and regard for the Supreme Being may be maintained, and that they may not drift with the current, lose their power of control, and become unthankful, inconsiderate, and in every way improvident, so far as reverence for our Father in heaven is concerned. I believe that when the great judge of the quick and the dead shall look into the lives of His children and consider the problems involved in the well-being of his sons and daughters, we will find ourselves under most serious condemnation for the extent to which we are permitting these children of ours to go unchecked. I recognize the experiences through which you go, from my own experiences along the same line. It is impossible to put a wise head upon young shoulders, and to impress upon the mind of a boy or a girl that their companionship should be guarded most

carefully. They say to you, Why, this brother or that sister allow their boys and girls to go hither and yonder; they have no objection to their being found in restaurants, enjoying the companionship of undesirable persons; they do not object to their sons and daughters frequenting the skating rinks, or in the great resorts that grow up in our communities; why should you object to our going when all around us have these privileges? I presume such remarks are brought to the home of every father and mother. But I am satisfied that our regrets will be much greater in the future than they have been in the past unless we shall bear in mind the sacredness of the obligation of fatherhood and motherhood in this connection. Let them sing the songs of Zion; let them enjoy themselves legitimately in the dance; let them have their privilege of visiting these pleasure resorts under conditions that shall restrain them from the possibility of being thrown into the companionship of vile men and women who would lead them from the path of rectitude and implant in their hearts the seeds of their overthrow and destruction. I ask you to weigh this problem, that our children may not stand with those who shall be lovers of pleasure more than lovers of God, but that in the enjoyment of the proper pleasures of life, guarded by the companionship of the wise and prudent, they shall receive their lawful opportunities, rightly honoring the Supreme Being and the moral rules given of Him, sustaining the principles of righteousness, and bringing out the powers with which their Father has endowed them in the most complete and proper manner. I realize that in order that we

may accomplish this, and restrain our children from the possibilities of immorality and crime, more care and thought must be bestowed upon these matters than we have been wont to give them in the recent past. Not that I would deny any boy or girl those proper pleasures which relieve them from the toil and struggle that some may have to undergo in life; but when they break out in open rebellion against every principle of good government, when they propose to mingle with the vile and the impure, when they find companionship pleasurable with those whose lives are to be censured by every thoughtful father and mother, we shall be under condemnation if we permit them without effort on our part to drift in the line of that destruction, and our regrets will be great at no distant day, for it may be your boys and my boys, your girls and my girls, that will by their misdeeds bring to us sorrow and heartache.

I bear my testimony to the truth of the Gospel, and to the wisdom of the Apostle Paul when he appealed to the people to guard against becoming more the lovers of pleasure than the lovers of God. I commend the spirit that has been manifest in this conference, in the instructions that have fallen from the lips of the elders from first to last. Reformation is requisite among the Latter-day Saints in the care we bestow upon the children which God has given to us. May the Lord bless you with understanding and faith. May the good work move forward in the accomplishment of its great destiny, that as our boys and girls shall go into the world they shall be entrenched in the moral virtues of the Gospel of Jesus, and be clean and sweet

among the children of men, in the fulfillment of the great destiny He designs they shall accomplish; that they shall indeed not be lovers of pleasure more than lovers of God, but that they shall be lovers of God and enjoyers of legitimate pleasures, under the influence of the good Spirit that comes from on high, designed for their uplifting and betterment. This is my prayer in the name of Jesus Christ. Amen.

Sister Emma Ramsey Morris sang, as a solo, the hymn, "Come, come ye Saints."

ELDER ORSON F. WHITNEY.

Priesthood and people are one.—Prominence provokes criticism.—President Joseph F. Smith.—Government by consent of the governed.—What it means to "sustain" our leaders.—Union the price of safety.

A great many good things have been said during this conference, and a great many good things remain unsaid. The main care of a speaker at such times, is, not to find a subject, but to select one, to choose the thoughts and ideas that will best suit the occasion, and then have the power to impress them upon the minds and hearts of the hearers. No man can do this of himself. The Holy Ghost is the great teacher, and all that God's servants can do, all that they are expected to do, is to put themselves in a position and keep themselves in such a state of heart and mind that they can be acted upon by that divine Spirit which makes manifest the things of God. I hope I shall have this Spirit during the few minutes that I shall stand before you.

Many of the texts dwelt upon

and elaborated in the previous meetings have been drawn from the Declaration that was read here upon the opening day. Linger in my memory are a few lines of that Declaration, which, it seems to me, we might profitably reflect upon. They run something like this: "The effort to differentiate the 'Mormon' priesthood and the 'Mormon' people, by allowing that the latter are a good, honest, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the priesthood, and though constituting the official body of the Church, they are a portion of the people. Priesthood and people are inseparable, and, vindicated or condemned, stand together." I invite your attention to these lines.

Why should it be thought that there is a great gulf of difference between the priesthood and the people of the Church of Jesus Christ of Latter-day Saints? Who are these men that have been chosen to be the General Authorities of the Church, to be the Presidencies of the Stakes of Zion, and the Bishoprics of the Wards? Who are the men and women that stand prominently before the people in our auxiliary organizations? Have they come from outside the Church? Are they angels from Heaven, or demons from Hades, immortal beings, sent here to preside over a mortal Church and its departments and institutions? Why, no. They have come up from the ranks of the people. True, their spirits came down from God; but so did the spirits of all the members of the Church. The spirits of all men have come from God, and

have taken upon them mortal bodies, to undergo experiences that will prepare them for honor and glory and eternal lives in the worlds to come. But the men who have been chosen to preside over the Church, over the Stakes of Zion, over the various Wards, and the men and women who are officers in the auxiliary organizations—are only a portion of the people. They have the same faults and weaknesses, and the same virtues, as their fathers and mothers, and are no better and no worse than the average of the people from whom they came.

But because they are prominent, because they have been placed on high, their weak points are more manifest than they would be if they had remained where they were. They are not one whit more perfect for having been lifted into prominence, although they are expected to set an example to the people. President Heber C. Kimball was once conversing with a friend, when he stopped in his talk and picked up a twig or stick from the ground. It had been raining, and adhering to this little stick were particles of mud, and he held it up to illustrate the conversation. He said to his friend, "If that stick had remained upon the ground, you would not have noticed that it was covered with mud, but when I lift it up, the mud is about all that you can see; you can hardly recognize anything else. So it is with men and women when they are singled out for positions in the Church." How true this is. Such men and women become targets for criticism; their faults are more apparent, or are more dwelt upon, than their virtues, because of the positions they hold.

Who is now the President of

this Church? He was a "Mormon" boy, born at Far West, Missouri, in the midst of trials and tribulations, eleven days, I believe, after his father had been torn from his wife and children, cast into prison and condemned to death. His home was sacked and pillaged by a mob, who, in their efforts to rob the helpless family whose husband and father had been taken from them, tore to pieces a bed and tossed it upon the sleeping form of an infant child, almost smothering him out of existence. That child was President Joseph F. Smith, born in the midst of persecution, cradled in peril, enduring from childhood the hardships and privations of a pilgrim and a pioneer, manifesting his faithfulness and integrity in the midst of the people; his whole life an open book. Finally he becomes the head of the Church, chosen of God to be His prophet, and sustained by the people as their president. A "Mormon" boy!

And who are the Twelve Apostles? Who are the First Council of the Seventies? Who are the Presidents of Stakes, the High Councilors and the Bishops? They are mostly the sons of Latter-day Saints. They are the boys who have grown up among you. Chosen from the ranks of the people, they have all the virtues and all the failings of their ancestors. Why look for perfection in them? Why expect the priesthood to be better than the people, or the people to be better than the priesthood? "As with the priest, so with the people." They belong to the same class; they are inseparable, "and vindicated or condemned, stand together."

Nevertheless, there is a difference between the people and their

leaders; it is not a physical difference, it is not a moral difference, it is not a spiritual difference; it is simply this: these men who hold authoritative positions in the Church have been chosen for those positions, not only by God Himself, but also by the people of God. That is the difference. Joseph F. Smith is God's prophet, because God wants him to be; and he is our President because we want him to be. And he could not be the one nor the other a moment past the time when he would cease to be acceptable to God and to His people. Neither could any man, nor any woman, in this Church, perpetuate their power and authority beyond the time that God and the people were willing to sustain them.

You saw yesterday an exhibition of the doctrine of common consent, which prevails in the Church of Jesus Christ of Latter-day Saints. The great principle enunciated in the Declaration of Independence, that governments derive their just powers from the consent of the governed, permeates this Church and lies at the foundation of its government, determining the manner of the choice of men and women to hold office therein. This has always been the rule of the Church. There is no room in it for tyranny, for usurpation, for the exercise of unrighteous dominion. As our President has often informed us, this work is not only the work of God, it is also our work; every man, woman and child in the Church has a personal interest in this cause and is a joint proprietor with God in all that pertains to it.

The Prophet Joseph Smith, who was sustained in the beginning as the President of this Church, did

not make himself the President. God chose him to be His Prophet, and the people sustained him as their President. Yes, this man who had looked upon the face of the Father and the Son, who had communed with angels, who had had revealed to him the "sacred record" long "concealed," concerning which we have been singing, who had received the imposition of hands by holy angels, conferring upon him the priesthood—the Aaronic priesthood, which empowered him to preach faith and repentance and to baptize for the remission of sins, and the Melchisedek priesthood, which empowered him to bestow the Holy Ghost upon those who had been baptized,—after all these wonderful exhibitions of the power of God, this man and his associate, Oliver Cowdery, were required to submit their names to a little congregation on the 6th day of April, 1830, when this Church was organized, that it might be seen whether or not those assembled—a little over thirty in number—would sustain them as their leaders. They were sustained, and thus became the first and second elders of the Church. But the query arises, Suppose they had not been sustained? Suppose that little flock had voted against, instead of for, Joseph Smith and Oliver Cowdery, what would have been the consequence? Would it have taken from those two elders the priesthood which God had conferred upon them? Would it have taken away the gifts which He had given them? Would it have blotted out the fact that the dispensation of the fulness of times had been opened by the personal appearing of the Father and the Son to Joseph Smith? Would it have re-consigned that sacred record to

the Hill Cumorah? Would the work have gone backward from that hour? Not at all. It would have had this effect, and this only: that little congregation would have been without the gifts and powers that God had conferred upon those men. It could not have been the Church of God. It would have been a body without a head. The priesthood would have been separated from the people. The Prophet, just before going to his death, speaking to the Nauvoo Legion and denouncing mob violence, said to them, "Will you stand by me in the vindication of these great principles which God has committed to my care?" And they threw up their hands and shouted "Yes!" The Prophet replied, "It is well. You are a good people, and I am willing to lay down my life for you. Had you done otherwise, I should have gone out there (pointing to the west) and should have raised up a mightier people." This shows what would have resulted had that little flock, the Church of God, on the 6th of April, 1830, rejected Joseph Smith and Oliver Cowdery as their leaders. They could have gone anywhere on earth, where men and women would have been willing to receive them, and could have built up the Church and Kingdom. But God recognizes the rights of His people, along with the rights of His priesthood, which are His own rights. God and His people constitute this Church, and these men who have been chosen to be the teachers, the counselors, the leaders are the Lord's servants, His representatives, the instruments and agents through whom He acts, to guide and bless His people.

I want to remind this great con-

gregation that you who raised your hands to sustain these men in their positions, made a solemn covenant with God that you would sustain them in very deed. In effect, you covenanted that you would pray for them, that you would uphold and defend them, that you would exercise your faith for them, and would listen to their counsels; and that you would not go forth from this conference to tear down these men, to stab them in the back, and seek to weaken their influence among your brethren and sisters and among the children of men. You made that covenant. See that you keep it; for it was a covenant with God, and cannot be broken with impunity. You had the power to reject any and all but you chose to sustain them. Now see that you do it.

There is little danger to this work from the outside. The worst perils that threaten us are always from within. God has pledged His word that this kingdom shall never be thrown down nor given to another people. But if there ever was a time when this work was really in danger, it was because there was something wrong within, and not because the powers of earth and hell were arrayed against it. A captain of a ship in a storm was approached and asked if there was any danger. The tempests had been beating upon the vessel for days; she had been driven out of her course; the waves were rolling mountain high; the appearance of things was perilous, and the passengers were fearful. "Captain, is there danger?" asked one. The Captain smiled reassuringly, and replied, "Not one particle, so long as conditions remain as they now are. I have been down be-

low; I have examined the machinery; every wheel is moving as it was ordained to move; every pin is in its place; every man is at his post; everything is working well, and as long as this continues, there is no danger whatever; but," he added, "if a single wheel refused to move, if a single pin were out of place, if a man were to rebel and mutiny, there would be danger that we might all go to the bottom of the sea." I think this an apt illustration of the Church of God, of the good ship Zion, plunging her way majestically through the billows of tribulation in this world of pain and trouble and tears. So long as we serve God, and are one with each other, the storms that come from without and spend their fury upon us, pass harmlessly over; they only have the effect of driving us together, making us feel for one another, love one another, and strengthen one another. But let there be one traitor in the camp; let there be disobedience, treachery, indifference, or division in the Church, and the danger is great until that condition is removed. But God has pledged His word that this work shall never be thrown down, and it is my faith and my testimony that if we remain united, if we refuse to listen to those insidious voices that would introduce schism and dissension between the people and their leaders; if we present an unbroken front, and are one in faith and practice of the principles of the Gospel; if the priesthood and the people stand together, then shall the good ship Zion weather every storm and land her precious cargo of souls in the harbor of eternal peace. Amen.

The choir and congregation sang the hymn commencing, "Praise to the man who communed with Jehovah."

PRESIDENT FRANCIS M. LYMAN.

Need of preparation to perform Priesthood duties.—Admonition to Priesthood and Saints to set themselves in order.—Experienced missionaries should accompany the inexperienced.—"The Lord is pleased with His people," and guiding His Church.

The time of our conference is very precious, and I presume every one who occupies a portion of it feels as though he were in a hurry, and perhaps the congregation sometimes wishes that the speaker would hurry.

This has been one of the most interesting conferences that the Latter-day Saints have ever held, and I believe that it will prove most profitable to the Latter-day Saints for all time. I am convinced that our faith will be strengthened, and that we will return to our homes better prepared for our ministry. When I listened to the elders who are presiding over the missions abroad, I was admonished that it is very important that the body of the Priesthood be suitably trained and prepared for the great work entrusted to our care. It is important that we should be well trained from our first reception of the Priesthood, for no man is fully justified who does not magnify the authority which the Lord confers upon him. This authority, held by nearly all the male members of the Church, has come from the Lord, through His servants; and we are a Church of ministers, teachers, exhorters, expounders of the faith and of the

Scriptures, and are expected to be laboring, efficiently and acceptably, at home and abroad. Missionaries are constantly being called for from among the Latter-day Saints; hundreds of them are needed every year. This Church, I suppose, is doing more in the line of missionary work than any other people of the same number. All the churches have their force of ministers; but I know of no church, except this that is made up entirely of ministers. The ministry in this Church is not confined to the male members; for our sisters are also teachers, and advocates, and expounders of the faith. They have a work in the ministry, besides taking care of their homes and families; but of course they are almost entirely home missionaries. A few of our sisters have gone into the world to preach the Gospel, and I suppose there is no sister in the Church but what would go as readily as the brethren if she were called. And that is the difference in Church membership between the brethren and the sisters, just as Elder Whitney has explained the difference between the authorities of the Church and the people. The Elders are *called* and designated by the voice of the Lord, through His servants, and sustained by the people, to hold the Priesthood, to officiate in the foreign ministry, and to preside in the affairs of the Church generally. The brethren are supposed to be in the work from the time they are ordained.

The Spirit seems to prompt me on this occasion to draw the attention, particularly, of the presiding brethren in the Stakes, and Wards, and quorums to the necessity of giving more care to the interests of the brethren entrusted to their

presidency. We want you to give a little closer attention to their condition. The brethren who have spoken in this conference have seemed inclined to commend to us the importance of the Word of Wisdom. I believe that the presiding brethren in the Church set a suitable example before you, and we feel that it should be carried out by all the various quorums and departments of the Priesthood. You should give greater thought and care to your own condition, my brethren who stand in responsible positions. In this regard I commend to you the counsel of the Twelve and the brethren who preside over us, that we take particular pains to examine ourselves, and to be examined by one another, to be considered, questioned, trained, instructed, corrected and reproved, and to be exhorted and placed in order, as you have heard from President Joseph F. Smith. We report to him our condition; we want you to report to us in regard to your condition. We would like you to take particular pains with your brethren. Having first set yourselves in order, set your brethren in order—the High Priests, Seventies, Elders, and members of the lesser priesthood; for you are held responsible, as we are. The First Presidency surely feel that the Twelve should always be in good condition; and when any of these brethren visit you, we would like you to notice them and follow in their footsteps and good examples. You presidents of Stakes and you Bishops, when you are within reach of the Twelve, ask what instructions they have for you and for your assistants in the Priesthood. What is necessary to be done? How shall we take care of those holding the Priesthood who

are entrusted to us. These are questions it would be well for you to ask of the brethren, and they will counsel you. This applies to all the brethren who have the forces of Israel to direct in the different Stakes and Wards and quorums. We ask you to put these forces in order.

As the work requires and as the Lord directs, we make requisitions upon the Presidents of Stakes. We need twenty elders, or forty or fifty, as the case may be, from your Stake. We wish you to furnish us one-third of them veterans, men who have seen service either at home or abroad, men who are established in the faith, and who have ability and integrity. One-third of all we ask for should be trained material, that the young and inexperienced may feel in the presence of these, tried and proven men that they have strength and support, and that they can follow in their footsteps and take instruction from them. How well I remember when I went to Europe in 1860, with President Joseph F. Smith and others. We were young men at that time, and when I was sent out into the missionary field I was placed in the care and company of John Brown, the late Bishop and Patriarch, of Pleasant Grove. Joseph C. Rich, son of Elder Charles C. Rich, was placed in company with James S. Brown. These were two mature, able men, expounders of the faith, men of experience, men of God. So it was with the rest of the brethren. Brother Joseph F. Smith did not need an experienced man with him, for he was already trained, having been four years on the Sandwich Islands, where he had been a faithful and devoted elder. He was a veteran,

although a young man. He had had training and experience such as we had not received. The Presidents of missions should have in the field at least one-third of trained men, and we ask you to furnish that kind to us. We expect them to be in good condition, clean and sweet. We do not want to have to purge and cleanse them when they come here. Bishops, labor with your young men. If they have any faults and failings, let them be corrected, and reproved if necessary, at home. Do not let them be humiliated before the brethren when they come here. Have them so well prepared that we shall be proud of them. Take pains with them, and do not leave it for us to do. I do not leave it for the Presidency to train these brethren of the Twelve. I take particular pains with my brethren, and they take particular pains with me. It is their business to help me, and it is my business to help them. We wish you to help one another, and train one another, so that all will be in good condition and none will be ashamed. I would be ashamed, and so would my brethren, if President Smith had to stand up here and say that the Twelve were not in order, that they would not listen to him, nor take instruction from him, and that they would not reform and improve. That would not do at all. No; we try to labor with ourselves. We have our weaknesses, and we need to be trained and cared for, just the same as you and your brethren. We are of the same kind of material, the same kind of flesh and blood. We are of the royal lineage, just as you are; for we have descended from the Father; our Father who is in heaven, and your Father. We are His sons, and our wives

and sisters are His daughters. There is no lineage more royal than that of the Father and the Son. We are the brethren of Jesus, and you, my sisters, are His sisters.

Now, the Lord is pleased with His people and their condition today. I thank the Lord for what we have witnessed here, and for the union that dwells among the Latter-day Saints. I speak in this way because I realize the Bishops, the Presidents and their Counselors, and the High Councilors are here, and we require and expect of you just what the Presidency require and expect of us. The Presidency would not be satisfied unless these Apostles were proper in their conduct and in their lives. When they travel among you, the Presidency feel that they are properly represented, and that the Lord is properly represented among His people. Our lives are before them, as they are before you, and they have no fear concerning us; we have been before you as long as you can remember us. Now, we want your lives to be at least as good as ours. No man should be worse than we are. It is not pleasing to the Lord that your lives should be worse than ours. We want you to be better, to set us a good example, and to help us. You pray for us; we want you to live and labor with us. Bishops, it is a reproach to you when you send men to us that are not in a proper condition, and that have to be labored with here, or at Liverpool, or in any other mission, by the authorities. We ask you to send them to us in proper condition, that we may know they are conscientious, honest, undefiled, pure and clean, that we shall not be ashamed of their conduct when they go out into the world. The life of

an elder is more to the people than anything he says. The chief thing is what a man does. It was what Jesus did, the example He set, that lifts Him above all others. He walked in the fear of God. He loved the Father and honored Him. He did the Father's will, instead of his own. He was submissive to Him. He was without sin. He set the pattern for us. We should be as like Him as it is possible for us to be.

I have felt thankful to the Lord for the ministry of our brethren in this conference. How beautifully and splendidly they have talked to us! In the doctrines they have laid down no mistake has been made. I bear testimony to you, my brethren and sisters in regard to this Church. From its beginning, with thirty or forty members, on the 6th day of April, 1830, I testify to you—for I know as I know that I live—that this Church has been and is the Church of Jesus Christ. It is the work of the Lord. It was brought to the world and established under the personal direction of the Father and the Son. Such a vision and experience was never given before on this earth, so far as we have any account, as the personal appearing of the Father and the Son at the same time. The voice of the Father had been heard several times, presenting His Son; but it was left for the Prophet Joseph Smith, in the nineteenth century, to be the witness of the Father and the Son, that they live, for they both appeared to him in person. And surely the world needed that witness. No man had seen the Father or the Son for many centuries. Their faces had been hid from the world, until the world had come to believe that God was not a

person at all, that He was not really our Father, that we were not in His likeness; or, if He was a personage, that in some mysterious way the Father, the Son and the Holy Ghost were just one person. It remained for the Prophet Joseph Smith to bear record to the world that the Father and the Son both lived, and that they are as separate and distinct in their personalities as any father and son on this earth.

I bear testimony that this Church was organized by the Lord, and He has maintained that organization from the Prophet Joseph Smith down to the Prophet Joseph F. Smith, without any mistake; for God has directed the choice of every President, every Counselor, every Apostle, every President of Stake, and every Bishop in this Church. The Lord has done it, and it has not been the work of man. He has designated these men, by His own Spirit and voice, and they stand just where they belong, and they will always stand there as long as they are worthy and are not placed in some other position. The Lord is caring for His work and for His people, and He will do it to the end. I want this testimony to come to this congregation, and to all Israel. It is our business to do our duty and to perform our part of the work; for, as Elder Whitney has testified, we are interested in it as well as the Lord. We share with Him, as His children and His trusted servants. The Gospel has been delivered to us, it is in our hands, and we are expected to be the expounders and teachers of this faith until the world is filled with the light and knowledge and power of God. Amen.

PRESIDENT JOSEPH F. SMITH.

(CLOSING REMARKS.)

I desire to say to you, my brethren and sisters, God bless you. I invoke the favor and protecting care, the mercy, forgiveness and loving kindness of the Father of light, in whom there is no variable-ness nor shadow of turning, upon all the Latter-day Saints, and upon all the honest in heart and upright in all the world. May the Lord God bless the people of this State and of the nation, as well as the rulers of the nation. May peace reign in the midst of all the people. May the strife, contention and discontent which exists more or less all over our land be settled amicably, that peace may dwell within our borders, and that our people may be prosperous and happy, and continue to grow in power, number and glory in the land. May the Lord God bless the President of the United States, and his Cabinet, and all the honorable men in public life in our nation, and in the other nations of the world, that peace may dwell on earth and good will towards man.

Our mission is to save, to preserve from evil, to exalt mankind, to bring light and truth into the world, to prevail upon the people of the earth to walk righteously before God, and to honor Him in their lives and with the firstfruits of all their substance and increase that their barns may be filled with plenty, and, figuratively speaking, that "their presses may burst out with new wine."

May God bless the Presidents of the Stakes of Zion and their counselors, and all the officers in the Church of Jesus Christ of Latter-day Saints. May He help them to

be pure, holy, honest, upright men, after God's own heart, free from the sins of the world, broadminded, full of the love of truth, charity, the spirit of forgiveness, mercy and kindness, that they may be as fathers indeed in the midst of the people, and not tyrants. You, my brethren, are not called to be masters; you are called to be servants. Let him that would be great among you be the servant of all. Let us follow in the footsteps of our Master, the Lord Jesus Christ. He alone is the perfect example for mankind. He is the only infallible rule and law, way and door into everlasting life. Let us follow the Son of God. Make Him our exemplar and our guide. Imitate Him. Do His works. Become like unto Him, as far as it lies within our power to become like Him that was perfect and without sin.

God bless the mothers in Zion, and the sons and daughters of Israel, and keep our children from the ways of the world, from transgression and from temptation that will lead them astray. May the power of God be over all the household of faith. May Israel flourish upon the hills and rejoice upon the mountains, and assemble together unto the place which God has appointed, and there prosper, multiply and replenish the earth, and thence spread abroad throughout the land; for the time will come when we will find it necessary to fulfill the purposes of the Almighty by occupying the land of Zion in all parts of it. We are not destined to be confined to the valleys of the mountains. Zion is destined to grow, and the time will come when we will cry aloud, more than we do today, Give us room that we may dwell!

Now may the Lord God of Israel bless you, my brethren, my sisters and my friends. May the mercy of God be extended unto our enemies. We wish them good, not evil. They will bring sufficient evil upon themselves by the course they pursue, and we need not wish evil to come upon them for it will come soon enough if they do not repent. May God have mercy upon them. May He turn the erring from the error of their way, and he that wandereth into the paths of certainty and truth. This is my prayer, and I invoke these blessings upon this great congregation and upon all the people of the Lord throughout the land, in the name of the Lord Jesus Christ. Amen.

The choir sang, "Inflammatuſ," with solos by Sister Lizzie Thomas Edward.

Benediction was pronounced by Patriarch John Smith, and conference was adjourned for six months.

Prof. Evan Stephens conducted the singing of the choir and congregation at all the conference meetings in the Tabernacle, and Prof. John J. McClellan played the accompaniments and voluntaries on the great organ.

The stenographic reports of the discourses were taken by Elders Arthur Winter, Franklin W. Otterstrom and Frederick E. Barker.

D. M. McALLISTER,

Clerk of Conference.

THE ADDRESS

Which appears on the following pages constitutes part of the official proceedings of the Conference, and its connection therewith is set forth in full on page nine of this report.

AN ADDRESS

THE CHURCH OF JESUS CHRIST OF
LATTER-DAY SAINTS TO
THE WORLD



"Let facts be submitted to a candid world."

SALT LAKE CITY, UTAH,
APRIL, 1907.



The Church of Jesus Christ of Latter-day Saints to the World,

GREETING:

In the hope of correcting misrepresentation, and of establishing a more perfect understanding respecting ourselves and our religion, we, the officers and members of the Church of Jesus Christ of Latter-day Saints, in General Conference assembled, issue this Declaration.

Such an action seems imperative. Never were our principles or our purposes more widely misrepresented, more seriously misunderstood. Our doctrines are distorted, the sacred ordinances of our religion ridiculed, our Christianity questioned, our history falsified, our character traduced, and our course of conduct as a people reprobated and condemned.

In answer to the charges made against us, for ourselves and for those who, under divine direction, founded our religion and our Church; for our posterity, to whom we shall transmit the faith, and into whose keeping we shall give the Church of Christ; and before mankind, whose opinions we respect, we solemnly declare the truth to be:

Our religion is founded on the revelations of God. The Gospel we proclaim is the Gospel of Christ, restored to earth in this the dispensation of the fulness of times. The high claim of the Church is declared in its title—The Church of Jesus Christ of Latter-day Saints. Established by divine direction, its name was prescribed by Him whose Church it is—Jesus the Christ.

The religion of this people is pure Christianity. Its creed is expressive of the duties of practical life. Its theology is based on the doctrines of the Redeemer.

If it be true Christianity to accept Jesus Christ in person and in mission as divine; to revere Him as the Son of God, the crucified and risen Lord, through whom alone can mankind attain salvation; to accept His teachings as a guide, to adopt as a standard and observe as a law the ethical code He promulgated; to comply with the requirements prescribed by

Him as essential to membership in His Church, namely, faith, repentance, baptism by immersion for the remission of sins, and the laying on of hands for the gift of the Holy Ghost,—if this be Christianity, then are we Christians, and the Church of Jesus Christ of Latter-day Saints is a Christian church.

The theology of our Church is the theology taught by Jesus Christ and His apostles, the theology of scripture and reason. It not only acknowledges the sacredness of ancient scripture, and the binding force of divinely-inspired acts and utterances in ages past; but also declares that God now speaks to man in this final Gospel dispensation.

We believe in the Godhead, comprising the three individual personages, Father, Son, and Holy Ghost.

We hold that man is verily the child of God, formed in His image, endowed with divine attributes, and possessing power to rise from the gross desires of earth to the ennobling aspirations of heaven.

We believe in the pre-existence of man as a spirit, and in a future state of individual existence, in which every soul shall find its place, as determined by justice and mercy, with opportunities of endless progression, in the varied conditions of eternity.

We believe in the free agency of man, and therefore in his individual responsibility.

We believe that salvation is for no select few, but that all men may be saved through obedience to the laws and ordinances of the Gospel.

We affirm that to administer in the ordinances of the Gospel, authority must be given of God; and that this authority is the power of the Holy Priesthood.

We affirm that through the ministration of immortal personages, the Holy Priesthood has been conferred upon men in the present age, and that under this divine authority the Church of Christ has been organized.

We proclaim the objects of this organization to be, the preaching of the Gospel in all the world, the gathering of scattered Israel, and the preparation of a people for the coming of the Lord.

"Mormonism" seeks its converts among all classes and conditions of society, and those who accept it are among the best men and women of the nations from which they come—honest, industrious, virtuous, and reverent. In their community life they are peaceable, law-abiding and exemplary. Their in-

instincts, traditions and training are opposed to vice and crime. The religion they have embraced, the Church of which they are members, condemns every form of evil, and their lives, with few exceptions, are exponents of righteousness. Many of the early proselytes to our faith were descendants of the Pilgrims and Puritans. Joseph Smith, Brigham Young, and other leaders among the Latter-day Saints, traced their lineage to the founders and first defenders of the nation. Joseph Smith was a native of Vermont, and by vocation a farmer. All trades and professions were drawn upon for the membership of the Church. In England, its first foreign mission field, it was mainly the middle and working classes that responded to the Gospel message. All over the world it has been the same,—our converts have been men and women of character, intelligence, and integrity. There is nothing in "Mormonism" to attract the selfish or the vile.

The effort to differentiate the "Mormon" priesthood and the "Mormon" people, by allowing that the latter are a good, honest, though misguided folk, while alleging that their leaders are the personification of all that is bad, is a most futile one. The great majority of the male members of the Church hold the priesthood, and though constituting the official body of the Church, they are a portion of the people. Priesthood and people are inseparable, and; vindicated or condemned, stand together.

The charge that the Church relies upon duplicity in the propagation of her doctrines, and shuns enlightened investigation, is contrary to reason and fact. Deceit and fraud in the perpetuation of any religion must end in failure. A system of religion, ethics, or philosophy, to attract and hold the attention of men, must be sincere in doctrine and honest in propaganda. That the Church employs deceptive methods; that she has one doctrine for the priesthood and another for the people; that she teaches one set of principles to her members in Zion, and another to the world, is not true. Enlightened investigation is the very means through which the Church hopes to promote belief in her principles, and extend the beneficent influence of her institutions. From the beginning, enlightened investigation has been the one thing she has sought. To secure this she has sent her missionaries into all parts of the world, especially to the centres of civilization and enlightenment, where her literature has been freely distributed; yet too frequently her claims have been disallowed without inves-

tigation, and judgment has been pronounced without a hearing. At the Columbian Exposition, which celebrated the four hundredth anniversary of the discovery of America, the religions of the world were represented in a great parliament, for the purpose of showing "in the most impressive way, what and how many important truths the various religions hold and teach in common; . . . to set forth by those most competent to speak, what are deemed the important distinctive truths held and taught by each religion; . . . to inquire what light each religion has afforded or may afford to the other religions of the world." To this gathering the Church of Jesus Christ of Latter-day Saints, though the most distinctively American church, was not invited; nevertheless she sought opportunity to place side by side with the creeds of all the great historic faiths, a presentation of her principles, and to voice to mankind the truths she deemed most important and most helpful. This opportunity was denied the Church, except upon such terms as were humiliating and subversive of the end sought—a wider publication and a more just consideration of her faith. After such an experience, and others of like kind, though of varying degree, we submit that it ill becomes our accusers to charge us with shunning enlightened investigation.

It has been charged that "Mormonism" is opposed to education. The history of the Church and the precepts of its leaders are a sufficient answer to that accusation. Joseph Smith, the first President of the Church, founded schools, and attended them as a student, as did many of his followers under his advice and influence. Brigham Young, who succeeded Joseph Smith, emulated him as a founder and patron of schools; and every subsequent President of the Church, his associates, and the people generally, have been equally zealous in that cause. In the course of their exodus from Illinois, our people built log school houses while halting on the Missouri river, then the frontier of the nation; and after they had traversed a thousand miles of wilderness, and planted their infant colony in the valley of the Great Salt Lake, school houses were among the first buildings they erected. Such has been the course pursued in every "Mormon" colony. The State of Utah, now dotted with free schools, academies, colleges, and universities, institutions which have given her marked educational prominence, furnishes indisputable evidence that her people—mostly

"Mormons"—are friends and promoters of education. To the Latter-day Saints, salvation itself, under the atonement of Christ, is a process of education. That knowledge is a means of eternal progress, was taught by Joseph Smith:— It is impossible for a man to be saved in ignorance.—A man is saved no faster than he gets knowledge.—The glory of God is intelligence.—Whatever principles of intelligence we attain to in this life, will rise with us in the resurrection.—He who gains in this life more knowledge than another, will have so much the advantage in the world to come. These were aphorisms with the Prophet Joseph Smith.

Neither is it true, as alleged, that "Mormonism" is destructive of the sanctity of the marriage relation; on the contrary it regards the lawful union of man and woman as the means through which they may realize their highest and holiest aspirations. To the Latter-day Saints, marriage is not designed by our heavenly Father to be merely an earthly union, but one that shall survive the vicissitudes of time, and endure for eternity, bestowing honor and joy in this world, glory and eternal lives in the worlds to come.

The typical "Mormon" home is the temple of the family, in which the members of the household gather morning and evening, for prayer and praise to God, offered in the name of Jesus Christ, and often accompanied by the reading of scripture and the singing of spiritual songs. Here are taught and gently enforced, the moral precepts and religious truths, which, taken together, make up that righteousness which exalteth a nation, and ward off that sin which is a reproach to any people. If such conditions are not a sufficient answer to the charge that our homes are un-Christian, subversive of moral influence, and destructive of the state's stability, then we turn to the present generations, "Mormon" American citizens, products of our religion and our homes, for our vindication:— Here are our sons and daughters, submit them to any test of comparison you will; regard for truth, veneration for age, reverence for God, love of man, loyalty to country, respect for law, refinement of manners, and, lastly, in this issue between us and our accusers the crowning test of all, purity of mind and chastity of conduct. It is not inordinate self praise to say of the generations of our people, born and reared in "Mormon" homes, that they will compare favorably, in the Christian virtues, and in all that makes for good citizenship, with any community in this or any other country.

The charge that the Church is a commercial rather than a religious institution; that its aims are temporal rather than spiritual; that it dictates its members in their industrial activities and relations, and aims at absolute domination in temporal affairs,—all this we emphatically deny. That the Church claims the right to counsel and advise her members in temporal as well as in spiritual affairs is admitted. Leading Church officials, men of practical experience in pioneer life, have aided the people in establishing settlements throughout the inter-mountain west, and have given them, gratuitously, the benefit of their broader knowledge of things, through counsel and direction, which the people have followed to their advantage; and both the wisdom of the leaders and the good sense of the people are vindicated in the results achieved. All this has been done without the exercise of arbitrary power. It has resulted from wise counsels, persuasively given and willingly followed.

It has also been the policy of the Church to foster home industries. Where there has been a lack of confidence in some of these enterprises, and private capital has been afraid to invest, the Church has furnished funds that the practicability of the undertaking might be demonstrated; and repeatedly the wisdom of this policy has been made manifest. Thereby the resources of various localities have been developed, community industries diversified, and the people, especially the poor, given increased opportunity of employment and a better chance to become self-sustaining.

We deny the existence of arbitrary power in the Church; and this because its government is moral government purely, and its forces are applied through kindness, reason, and persuasion. Government by consent of the governed is the rule of the Church. Following is a summary of the word of the Lord, setting forth the principles on which the Church government is to be administered:

The rights of the priesthood are inseparably connected with the powers of heaven, and the powers of heaven cannot be controlled nor handled only upon the principles of righteousness. That they may be conferred upon men, is true; but when they undertake to cover their sins, or gratify their pride, their vain ambition, or exercise control, or dominion, or compulsion, upon the souls of the children of men, in any degree of un-

righteousness, the Spirit of the Lord is grieved; and when it is withdrawn, amen to the priesthood, or the authority of that man. No power or influence can or ought to be maintained by virtue of the priesthood, only by persuasion, by long suffering, by gentleness, and meekness, and by love unfeigned; by kindness, and pure knowledge, which shall greatly enlarge the soul without hypocrisy and without guile.

Nominations to Church office may be made by revelation; and the right of nomination is usually exercised by those holding high authority, but it is a law that no person is to be ordained to any office in the Church, where there is a regularly organized branch of the same, without the vote of its members. This law is operative as to all the officers of the Church, from the president down to the deacon. The ecclesiastical government itself exists by the will of the people; elections are frequent, and the members are at liberty to vote as they choose. True, the elective principle here operates by popular acceptance, rather than through popular selection, but it is none the less real. Where the foregoing facts exist as to any system, it is not and cannot be arbitrary.

The Church officers, in the exercise of their functions, are answerable to the Church. No officer, however exalted his position, is exempt from this law. All decisions, rulings and conduct of officials are subject to investigation, correction, revision and final rejection by the general assembly of the priesthood of the Church, its final court of appeal. Even the President, its highest officer, is subject to these laws, and special provision is made for his trial, and, if necessary, his deposition. Where these facts exist in any administration of government, it cannot be justly classed as a tyranny, nor considered a menace to free institutions.

The tithing system of the Church, so often denounced as oppressive, and as imposing an arbitrary ecclesiastical tax, is in reality a system of free-will offerings. True, the members, by the law of the Church, are under moral obligation to pay one-tenth of their interest annually. But from the very nature of the principles on which churches exist, they being voluntary associations for the fostering of spiritual life, and the achievement of moral and charitable ends—in which associations membership cannot be compelled—there is no compulsory means of collecting this or any other church revenue. Tithing

is a voluntary offering for religious and charitable purposes, and not a scheme of extortion for the enrichment of the higher officials. Service in the interest of the Church is given, for the most part, without monetary compensation; where compensation is allowed it is moderate; the high Church officials are not rich, but in the majority of cases are men of limited means, and where it is otherwise their wealth did not come from the tithes of the people;—these facts are a complete refutation of the slander that our tithing is a system of extortion practiced upon the people for the enrichment of the priesthood. Like the Church government throughout, the tithing system operates upon the principle of free will and the consent of those who hold the faith to be divine.

Neither in mental attitude nor in conduct have we been disloyal to the government under whose guarantee of religious freedom our Church was founded. The Book of Mormon proclaims America to be the land of Zion; a land dedicated to righteousness and liberty; a land of promise to certain branches of the house of Israel, and also to the Gentiles. It declares that God will fortify this land against all other nations; and “he that fighteth against Zion shall perish.” By revelation to Joseph Smith the Prophet, the Lord declared that he had established the Constitution of the United States through “wise men raised up unto this very purpose.” It is also our belief that God has blessed and prospered this nation, and given unto it power to enforce the divine decrees concerning the land of Zion, that free institutions might not perish from the earth. Cherishing such convictions, we have no place in our hearts for disloyal sentiments, nor is there likelihood of treason in our conduct. Were we evil-disposed toward American institutions, or disloyal to the United States, we would be recreant to those principles to which by interest and education we are attached, and would repudiate the revelations of God concerning this land.

In reaffirming our belief in the high destiny of America, our attachment to American institutions, and our loyalty to the United States, we declare that these sentiments, this loyalty, have outlived the memory of all the wrongs inflicted upon our fathers and ourselves.

If patriotism and loyalty are qualities manifested in times of peace, by just, temperate, benevolent, industrious,

and virtuous living; in times of trial, by patience, resistance only by lawful means to real or fancied wrongs, and by final submission to the laws of the land, though involving distress and sorrow; and in time of war, by willingness to fight the battles of the nation,—then, unquestionably, are the “Mormon” people patriotic and loyal.

The only conduct seemingly inconsistent with our professions as loyal citizens, is that involved in our attitude during the controversies that have arisen respecting plural marriage. This principle was introduced by the Prophet Joseph Smith, at Nauvoo, Illinois. The practice was continued in Utah, and published to the world, as a doctrine of the Church, in 1852. In the face of these facts, Brigham Young, whose position in the matter was well known, was twice appointed, with the consent of the Senate, first by President Fillmore, and afterwards by President Pierce, to be the Governor of the Territory. It was not until 1862 that Congress enacted a law forbidding plural marriage. This law the Latter-day Saints conscientiously disregarded, in their observance of a principle sanctioned by their religion. Moreover they believed the enactment to be violative of the Constitution, which provides that Congress shall make no law prohibiting the free exercise of religion. Notwithstanding this attitude and conduct on the part of our people, no decision of the Supreme Court upon this question was secured until 1878, more than thirty years after the settlement of Utah; nor were determined efforts made to enforce the law until a further period of five or six years had elapsed. Surely this toleration, under which the practice of plural marriage became firmly established, binds the United States and its people, if indeed they are not bound by considerations of mercy and wisdom, to the exercise of patience and charity in dealing with this question.

If it be charged by those who find extenuation for offenses committed prior to the decision of 1878, that our subsequent duty as good citizens was clear and unmis- takeable, we reply that the situation, as viewed by some of our members, developed a conflict between duty to God and duty to the government. Moreover, it was thought possible that the decision of the Supreme Court might be reversed, if what was regarded as a constitutional right were not too easily surrendered. What our people did in disregard of the law and of the decisions of the

Supreme Court affecting plural marriages, was in the spirit of maintaining religious rights under constitutional guaranties, and not in any spirit of defiance or disloyalty to the government.

The "Mormon" people have bowed in respectful submission to the laws enacted against plural marriage. While it is true that for many years they contested the constitutionality of the law of Congress, and during that time acted in harmony with their religious convictions in upholding by practice, as well as by spoken and written word, a principle committed to them from God, still, when every means of constitutional defense had been exhausted, the Church abandoned the controversy and announced its intention to be obedient to the laws of the land. Subsequently, when statehood for Utah became a possibility, on the condition that her constitution provide by ordinance, irrevocable without the consent of the United States, that plural marriages should be forever prohibited, the "Mormon" people accepted the condition by voting for the adoption of the constitution. From that time until now, the Church has been true to its pledge respecting the abandonment of the practice of plural marriage. If it be urged that there have been instances of the violation of the anti-polygamy laws, and that some persons within the Church have sought to evade the rule adopted by her, prohibiting plural marriages, the plain answer is that in every state and nation there are individuals who violate law in spite of all the vigilance that can be exercised; but it does not follow that the integrity of a community or a state is destroyed, because of such individual transgressions. All we ask is that the same common-sense judgment be exercised in relation to our community that is accorded to other communities. When all the circumstances are weighed, the wonder is, not that there have been sporadic cases of plural marriage, but that such cases have been so few. It should be remembered that a religious conviction existed among the people, holding this order of marriage to be divinely sanctioned. Little wonder then that there should appear, in a community as large as ours, and as sincere, a few over-zealous individuals who refused to submit even to the action of the Church in such a matter, or that these few should find others who sympathized with their views; the number, however, is small.

Those who refer to "Mormon polygamy" as a menace to

the American home, or as a serious factor in American problems, make themselves ridiculous. So far as plural marriage is concerned, the question is settled. The problem of polygamous living among our people is rapidly solving itself. It is a matter of record that in 1890, when the manifesto was issued, there were 2,451 plural families; in nine years this number had been reduced to 1,543. Four years later the number was 897; and many of these have since passed away.

In answer to the charge of disloyalty, founded upon alleged secret obligations against our government, we declare to all men that there is nothing treasonable or disloyal in any ordinance, ceremony, or ritual of the Church.

The overthrow of earthly governments; the union of church and state; domination of the state by the church; ecclesiastical interference with the political freedom and rights of the citizen,—all such things are contrary to the principles and policy of the Church, and directly at variance with the oft repeated declarations of its chief presiding authorities and of the Church itself, speaking through its general conferences. The doctrine of the Church on the subject of government, stands as follows:

"We believe in being subject to kings, presidents, rulers and magistrates, in obeying, honoring and sustaining the law."

Such is our acknowledgment of duty to civil governments. Again:

"We believe that all governments necessarily require civil officers and magistrates to enforce the laws of the same, and that such as will administer law in equity and justice should be sought for and upheld by the voice of the people (if a republic), or the will of the sovereign."

"We do not believe it just to mingle religious influence with civil government, whereby one religious society is fostered and another proscribed in its spiritual privileges, and the individual rights of its members, as citizens, denied."

With reference to the laws of the Church, it is expressly said:

"Be subject to the powers that be, until He reigns whose right it is to reign, and subdues all enemies under His feet.

"Behold, the laws which ye have received from my hand are the laws of the Church, and in this light ye shall hold them forth."

That is to say, no law or rule enacted, or revelation received by the Church, has been promulgated for the State. Such laws and revelations as have been given are solely for the government of the Church.

The Church of Jesus Christ of Latter-day Saints holds to the doctrine of the separation of church and state; the non-interference of church authority in political matters; and the absolute freedom and independence of the individual in the performance of his political duties. If, at any time, there has been conduct at variance with this doctrine, it has been in violation of the well settled principles and policy of the Church.

We declare that from principle and policy, we favor:

The absolute separation of church and state;

No domination of the state by the church;

No church interference with the functions of the state;

No state interference with the functions of the church, or with the free exercise of religion;

The absolute freedom of the individual from the domination of ecclesiastical authority in political affairs;

The equality of all churches before the law.

The reaffirmation of this doctrine and policy, however, is predicated upon the express understanding that politics in the states where our people reside, shall be conducted as in other parts of the Union; that there shall be no interference by the State with the Church, nor with the free exercise of religion. Should political parties make war upon the Church, or menace the civil, political, or religious rights of its members as such,—against a policy of that kind, by any political party or set of men whatsoever, we assert the inherent right of self-preservation for the Church, and her right and duty to call upon all her children, and upon all who love justice, and desire the perpetuation of religious liberty, to come to her aid, to stand with her until the danger shall have passed. And this, openly, submitting the justice of our cause to the enlightened judgment of our fellow men, should such an issue unhappily arise. We desire to live in peace and confidence with our fellow citizens of all political parties and of all religions.

It is sometimes urged that the permanent realization of such a desire is impossible, since the Latter-day Saints hold as a principle of their faith that God now reveals Himself to man, as in ancient times; that the priesthood of the Church constitute a body of men who have, each for himself, in the sphere in

which he moves, special right to such revelation; that the President of the Church is recognized as the only person through whom divine communication will come as law and doctrine to the religious body; that such revelation may come at any time, upon any subject, spiritual or temporal, as God wills; and finally that, in the mind of every faithful Latter-day Saint, such revelation, in whatsoever it counsels, advises or commands, is paramount. Furthermore it is sometimes pointed out that the members of the Church are looking for the actual coming of a Kingdom of God on earth, that shall gather all the kingdoms of the world into one visible, divine empire, over which the risen Messiah shall reign.

All this, it is held, renders it impossible for a "Mormon" to give true allegiance to his country, or to any earthly government.

We refuse to be bound by the interpretations which others place upon our beliefs; or by what they allege must be the practical consequences of our doctrines. Men have no right to impute to us what they think may be the logical deduction from our beliefs, but which we ourselves do not accept. We are to be judged by our own interpretations, and by our actions, not by the logic of others, as to what is, or may be, the result of our faith. We deny that either our belief in divine revelation, or our anticipation of the coming kingdom of God, weakens in any degree the genuineness of our allegiance to our country. When the divine empire will be established, we may not know any more than other Christians who pray, "Thy kingdom come, Thy will be done, in earth as it is in heaven;" but we do know that our allegiance and loyalty to country are strengthened by the fact that while awaiting the advent of the Messiah's kingdom, we are under a commandment from God to be subject to the powers that be, until He comes "whose right it is to reign."

"Mormonism" is in the world for the world's good. Teaching truth, inculcating morality, guarding the purity of the home, honoring authority and government, fostering education, and exalting man and woman, our religion denounces crime, and is a foe to tyranny in every form. "Mormonism" seeks to uplift, not to destroy society. She joins hands with the civilization of the age. Proclaiming herself a special harbinger of the Savior's second coming, she recognizes in all the great epochs and movements of the past, steps in the march of progress leading up to the looked for millennial reign. "Mormonism" lifts an ensign of

peace to all people. The predestined fruits of her proposed system are the sanctification of the earth and the salvation of the human family.

And now, to all the world: Having been commanded of God, as much as lieth in us, to live peaceably with all men—we, in order to be obedient to the heavenly commandment, send forth this Declaration, that our position upon the various questions agitating the public mind concerning us may be known. We desire peace, and will do all in our power on fair and honorable principles to promote it. Our religion is interwoven with our lives, it has formed our character, and the truth of its principles is impressed upon our souls. We submit to you, our fellow-men, that there is nothing in those principles that calls for execration, no matter how widely in some respects they may differ from your conceptions of religious truth. Certainly there is nothing in them that may not stand within the wide circle of modern toleration of religious thought and practice. To us these principles are crystalizations of truth. They are as dear to us as your religious conceptions are to you. In their application to human conduct, we see the world's hope of redemption from sin and strife, from ignorance and unbelief. Our motives are not selfish; our purposes not petty and earth-bound; we contemplate the human race, past, present and yet to come, as immortal beings, for whose salvation it is our mission to labor; and to this work, broad as eternity and deep as the love of God, we devote ourselves, now, and forever. Amen.

JOSEPH F. SMITH,

JOHN R. WINDER,

ANTHON H. LUND,

In behalf of the Church of Jesus Christ of Latter-day Saints, March 26, 1907.

Adopted by vote of the Church, in General Conference, April 5, 1907.

SALT LAKE CITY, UTAH.

DESERET NEWS

Book Store

State Repository for School Books

School Furniture, School Stationery,
Supplies, Kindergarten and Busy
Work Materials, Largest
Stock in the State.



LOWEST WHOLESALE PRICES

∴ - SEND FOR PRICE LIST - ∴

DESERET NEWS BUILDING, No. 6 MAIN STREET
SALT LAKE CITY, - - - - UTAH

History of Church

Have You Secured Vols. I, II and III? Vol. IV is under way
PROCURE THEM AS THEY ARE ISSUED

The History of the Prophet Joseph, written by himself, with introduction and notes by B. H. Roberts. ¶ Low prices have been fixed by the First Presidency, that the work may secure the widest possible circulation.

¶ Cloth Embossed, per vol. \$1.50, post paid.

¶ Half Morocco, Gilt Top, per vol. \$2.50, post paid.

¶ Half Calf, Gilt Top, per vol. \$2.50, post paid.

¶ Full Morocco, Gilt, per vol. \$4.00, post paid.

Deseret News Book Store

No. 6 Main Street
Salt Lake City,
Utah.

¶ Every association, Sunday School, Quorum and private library should have it

¶ Send for complete Catalog of Church Publications.